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The Universalist Leader

Boston and Chicago

May 16, 1925

A Creed

Here is the Truth in a little creed,
Enough for all the roads we go:
In Love is all the Law we need,
In Christ is all the God we know.

Edwin Markham

April, 1925

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

A JOB FOR SOME ONE

IN the Federal Prison at Leavenworth, Kansas, there are now 3,243 prisoners confined in buildings designed for 1,400.

Just what this means it is difficult to understand unless one goes there and sees the crowded conditions.

Though it is scrupulously clean, men are compelled to live under conditions which the people of the United States would never permit if they were understood. Long underground corridors and basement passages have to be utilized as dormitories. Hundreds sleep in these gloomy caverns. In the cells themselves, two men have been put in places built for one, and eight in places made for three.

This is not the worst of it. Penologists of every school, old-fashioned and new-fashioned, hard-boiled and reformers, agree that work is the greatest disciplinary and reforming agency at the command of prison officials. In this prison there is little work. "If a man gets an hour a day he is lucky," said an official. "Unloading that car of coal," said the warden, "I need just two men. I put 140 on the job so as to occupy the men. After a man takes ten shovels he has to wait for an hour to give other men a chance."

Here these great, strapping, able-bodied fellows stand around, with muscles aching for action and brains longing for something with which to fill the endless hours, the interminable years, the hopeless eternities, of their sentences.

These prisoners are not wards of the state of Kansas, but of the United States—the nation which in science is taking the lead of the world, whose altruism and idealism are known everywhere, and whose wealth and power are adequate to what it has to do.

Where are the penologists and reformers, that this Leavenworth situation is not made known?

What are the social service magazines doing?

Where are the Churches of the United States?

What of the distinguished men who have filled the office of Attorney General?

Why have not the Senate and House committees acted?

Has no one ever told the President of the United States?

The key turns on the poor fellows and they are "in the pen." What they say is discounted.

The warden asks for money, and what he says does not go very far, for every warden wants more money. But here is a real situation demanding action.

Leavenworth, one of the great Federal Prisons, stands on the narrow contracted territory originally purchased, and uses for agricultural purposes such land as it can borrow from the United States military reservation adjoining. Out beyond the reservation stretch miles and miles of Kansas prairie.

The prison should be moved. If not moved it should be enlarged by buildings and by farms.

State laws may limit the sale of manufactured products from convict labor, but no law can stand before God and the bar of human reason which prevents employing these men in some useful way.

The object of prisons is twofold: They are to protect society. They are to reform the prisoners. They are to punish and deter. They are to educate and reform. Leavenworth is missing its great opportunity.

Its locks and bolts are of the best. Its food is plentiful and nourishing. Its ventilators do all such appliances can be expected to do under such circumstances. Its officials are honest and care for government property. Its discipline ranks high among wardens. But Leavenworth nevertheless is a blot on the fair name of the United States.

It is holding 3,243 men in close confinement without the inalienable right of labor.

The conditions are preventing any broad unified plans for education and reform. Both the warden and the poor fellow who has been seven years in a punishment cell have rights the rest of us have not been respecting.

The fifty-one doctors who are prisoners, the three clergymen, the many bankers, Dr. Cook the explorer, the low grade negroes, the bewildered, confused foreigners, the dope fiends, the bootleggers, the get-rich-quick operators, the men of an infinite number of kinds of mental aberration, are calling for our help.

Men and money are needed. High grade teachers, fields to cultivate, buildings to shelter them and a spirit which will not despair of the lowest and most degraded criminal of the lot—these are the needs of the Federal Penitentiary at Leavenworth.

NEW POSTAL RATES

THE new postal rates will, unfortunately, affect those subscribers to the *Leader* who have followed the generous custom of forwarding their copy each week to some one not able to afford it on his own account. As the *Churchman* points out in discussing this same matter the actual circulation of religious journals is often much larger than their mailing lists indicate because of this practise. We know of many old people who receive the *Leader* in this way and whose gratitude for the gift we have frequent occasion to realize as letters from them reach this office. Now, however, it will cost four cents to remail a *Leader*, whereas it has cost only one hitherto.

We would suggest that our subscribers either send us the subscription for the person to whom they have been accustomed to remail their *Leader*, or that they send us an amount that they feel they can afford and let us put it toward a little fund which covers a number of subscriptions to people whom we know of, loyal readers of the *Leader* who are so hard put to it financially that they can not afford to subscribe themselves. This will be a very kindly thing to do and will be appreciated both by us and by the recipients of the paper.

* *

A NEW DAY FOR RELIGIOUS JOURNALS?

THERE is abundant evidence," says the *Churchman*, "that religious journals are coming into their own once more. The influence of the religious press in molding opinion has always been much more powerful than the public has commonly thought. That influence is once more growing apace. It is certain to be augmented by the organization of the Editors' Council under the auspices of the Federal Council of Churches."

It seems to us that we detect a new note of confidence in the editors of which this is only one example.

Dr. L. O. Hartman of *Zion's Herald* delivered an address recently in which he took up the loss of influence of daily papers because of reckless disregard of truth and lack of perspective. He cited the case of a millionaire owner in Berlin who called his Berlin correspondent to him and said, "If you want to get on the front page drop the Ruhr and dig deep into the scandals of the reigning families of Europe." "The people are turning to us," he said, "because they trust us. It is a great chance."

Dr. Cadman one Sunday over the radio denounced the *Army and Navy Journal* for wilfully misrepresenting the attitude of the Federal Council of Churches, of which he is president, on pacifism, and refusing to print the facts.

The controlled dailies and weeklies are the mightiest argument possible for the uncontrolled dailies and weeklies.

That this whole subject is to the front is indicated by the invitation of Yale to Dr. W. E. Gilroy of the *Congregationalist* to discuss at the Convocation last month "The Future of Religious Journalism in the United States."

Sixty years ago the *Congregationalist* charged three dollars a year for a subscription, and it charges three dollars a year to-day, although there has been a veritable revolution in the cost of everything which goes into the making of a paper.

In any adequate discussion of the subject this economic side will have to be considered. Must we depend on denominational subsidies? Should we treat religious weeklies like colleges and endow them? Should we double or treble subscription rates?

Is there something in the contention of the editor of the *Christian Register* that part of the solution lies in a better technique—journals printed on cleaner paper, made up in better style, organized in an abler way? "Less amateurish in appearance," as he is fond of saying, "higher grade in material, more interesting to read."

Must religious weeklies broaden out, recognize that this whole world is God's world, that religion is related to everything, and make our papers real interpreters from the religious standpoint of a greater variety of events?

We are convinced that there is a new interest in religious journalism. That is the cheering thing. We are not up a blind alley. We are not fighting a losing battle. We are in a work that is needed and which has a chance to serve in the most interesting period of history.

* *

PROPAGANDA—RED OR YELLOW

DURING the World War it seemed vitally necessary to subject us all to a barrage of governmentally inspired articles in the daily press and in the weekly and monthly magazines. The military necessity for goose-step thinking has long since passed, but the lesson of what was then accomplished has not been lost on certain groups in the community. Perhaps never were editorial and ministerial desks cluttered with more printed and mimeographed material, obviously inspired and hardly less obviously paid for by special group interests, than now. Many of the committees and organizations sending out this literature give themselves perfervid patriotic names, but not a little of their matter suggests the caustic declaration of Dr. Johnson that "patriotism is the last refuge of a scoundrel."

Some of the documents that have come to this office during the past year have been sponsored by long lists of names of people prominent in the business and social world, and yet have descended to such personal attacks as escaped being libelous only by being obviously prepared with that very end in view. It appears, however, that this method of influencing public opinion is likely to lose what little effectiveness it ever had when it produces in the daily press such reactions as a recent editorial in the *Boston Herald*, from which we quote in part:

Seeing Red—or Pink

We are becoming rather weary of the constant inflow of warning messages as to the peril to our American institutions which the existence of certain periodicals, the programs of certain conferences, the work of certain social service organizations, are alleged to represent. We print a careful summary of a public address by a distinguished professional man of this city; in comes a letter telling how dangerous he is to the general welfare of this country—"he is a red." We print a summary of an article in the *Survey Graphic* about the great

negro city of Harlem on Manhattan Island; we receive several letters of commendation and inquiry about the article; we also receive a solemn warning of the dangerous character of the *Survey*, it is "red." So it goes. Every other mail brings some such material. Not that we are singled out for this barrage. The material is all in mimeographed form. We are on the mailing list and that list, we doubt not, is very extensive, covering the entire country. In other words, it is propaganda

We are moved to make these remarka by the arrival of a document headed "More Red Propaganda." It seems that there is to be held next August "on the campus of Olivet College" in Michigan, a "summer conference on economic, political, racial and international problems under the auspices of the Fellowship for a Christian Social Order." This document lists the speakers announced for that conference, with comments as follows:

Two speakers, Will W. Alexander and Alva W. Taylor, were "of the discredited Inter-Church World Movement," and of "the notorious committee which made under red auspices the report on the steel strike."

Ten speakers are contributors to such "red" publications as the *Nation*, the *New Republic*, the *Crisis*, the *Survey*, the *Christian Century*, the *World To-morrow*, and the *Forum*. Four of these speakers also belong to the Federal Council of Churches—Samuel McCrea Cavert, George W. Haynes, F. Ernest Johnson, and Benson Y. Landis.

We are informed that this program indicates a sinister purpose, that the great majority of these speakers are "reds or pinks," and that "the cards for the meeting have evidently been stacked in the interest of socialism and communism."

We know that some of these persons named hold views that do not coincide with our own. That is no warrant for doing them injustice. The periodicals named contain many articles which we do not endorse, but these publications also state many facts which it is desirable for the people to consider, and at any rate we find that they are still permitted to circulate in the United States mails and to appear on the news stands. We happen to be personally acquainted with some of the members of the committee that made the steel report; we do not believe they are bolshevists, communists, or "reds," whatever that term may mean; and anyhow that report helped to bring about the reform of the 12-hour day in the steel mills. We have no brief for Olivet College, a comparatively small institution, and our only interest in this special matter is that of fair play.

We fail to see how any good results from the present distribution of mimeographed insinuations and aspersions. It would hardly be worthy of notice were it not merely one token of the kind of thing that is being done extensively in this country.

H. M.

* *

A UNIVERSALIST PLEA FOR PEACE

UNIVERSALISTS everywhere will be proud of the address given by their fellow-Universalist whom President Coolidge recently called to be the Attorney General of the United States. Speaking at the Carnegie Institute in Pittsburgh, Mr. Sargent said: "The desire for peace must grow from within; enough individuals must recognize fact in place of propaganda."

Calling attention to the huge cost of approximately three hundred and thirty-seven billion dollars to the twenty-three nations drawn into the world conflict, and the great tragedy in the death of thirteen million men, and the incurring of billions of dollars in debts, the Attorney General asked:

> "Is it any wonder that out of this world-wide horror is born a world-wide des re that some way be found to prevent its recurrence—to insure a permanent peace?
>
> "Though we may not yet see the remedy, we thoroughly appreciate the terrible disease, and we know some of the causes which can be removed.
>
> "So closely interlocked to-day are the interests of nations, of people, that when two engage in a life-and-death struggle the fate of all is endangered. Commercially, financially, racially and socially the whole surface of the globe is so closely and firmly bound together with interlacing threads that there is almost certain to be world peace or world war.
>
> "Before the influence of the United States can be given to a method for peaceful settlement of national differences without derogation from our own dignity, honor and independence, there will have to be eliminated from the councils either the presence or the voices of clamorous pretenders whose only contribution is to stand and declare continuously their own patriotism and decry the motives of every one who suggests, or offers for consideration, something constructive."

H. M.

* *

READ THE FUNDAMENTALISTS

DR. HOWARD A. KELLY, the famous surgeon of Johns Hopkins University, is writing a series of articles for the *Sunday School Times* (Fundamentalist) of Philadelphia on "A Scientist's Belief in the Bible." In his fifth article on "Why I believe that Jesus Christ is God," he referred to "the restoration of all things and eternal peace amid the glories of a new heaven and earth."

Mr. Henry E. Williams wrote to the journal, called attention to the fact that this was the language of the Winchester Profession of Faith, and asked if Dr. Kelly was a Universalist. He received the following courteous reply:

> *Dear Mr. Williams:*
>
> The statement by Dr. Kelly, which you have quoted, should not be taken apart from its entire setting. The whole setting and tone of Dr. Kelly's articles leaves no doubt whatever in the mind of any one that Dr. Kelly believes in the fundamental truths of God's Word, which includes the fact that those who will not accept the Lord Jesus Christ as Saviour are lost, and those who are in Christ Jesus, and only those, are saved. Dr. Kelly does not say that God will finally "restore the whole family of mankind."
>
> Yours very cordially,
>
> *The Editors.*

We agree with the *Times* that statements should not be taken from their setting, and that Dr. Kelly is not a Universalist. But we refuse to allow ourselves to have the slightest anxiety about the future state of Mr. Williams, who is a Universalist. And we suspect that if the *Sunday School Times* and Dr. Kelly knew Mr. Williams and his eighty years of upright, useful life, his love of God, his devotion to Christ, they would find some kind of life raft for him—"uncovenanted mercies of God" or something else. When it comes down to individual cases, especially those of noble men, it is not so easy to consign to hell.

The City of Syracuse, New York

Frederick William Betts

EVERY neighborhood has its romantic interest if we dig deep enough to uncover its history. Beyond the commonplace facts of population and industry of every community there are ancient memories and a borderland of legend and tradition which will carry us far afield if we follow their clue.

Syracuse, New York, is a city of about 180,000 population at the present time, with plans practically perfected for the adjustment of the boundaries of the city which will increase its population during the present year to about 200,000. It is situated on the New York Central Railroad, half way between Albany and Buffalo and very close to the geographical center of the state of New York, east and west, and north and south. It is 289 miles by rail from New York City. It is served by the New York Central, West Shore, D. L. & W., and R. W. & O. steam railroads and by six inter-urban trolley lines connecting it with Rochester, Auburn, Oswego, Utica and other cities. It is on the main line of the improved state road system from Boston and New York through Albany and Buffalo to the West. For the automobilist there are state roads in every direction, including several trunk lines, notably the Genesee Turnpike, east and west, and many highways north and south to Oswego and Watertown on the north, and Cortland, Binghamton and Scranton on the south.

Syracuse University was established in 1870. At present it has an enrollment of 6,500 students with a faculty of 350. There are Colleges of Liberal Arts, Fine Arts, Law, Medicine, Business, Nursing and of Citizenship and Public Affairs. Connected with the university is a State College of Forestry and a fine gymnasium and a stadium with a seating capacity of 20,000.

The Syracuse public library system is up to date and progressive. There is a main library building, four branch libraries, and nearly fifty stations in schools and factories for the distribution of books. Under a new state law the Syracuse Public Library is developing a system of book supply and circulation throughout the villages of Onondaga County.

The public school system of Syracuse comprises three high schools, two junior high schools, forty public schools with an enrollment of 26,709 and twelve parochial schools with an enrollment of 6,430.

The city has sixty-one parks and several recreation grounds having a combined area of 361 acres. Burnet Park, the largest, has 123 acres. The city maintains three public golf grounds.

Since 1890 the New York State Fair has been permanently located at Syracuse upon a tract of 120 acres of land. This fair comprises more than twenty permanent buildings, and has an average attendance during a week in September of from 250,000 to 300,000 people.

The present area of Syracuse is eighteen and one-half miles.

The city is lighted and supplied with electric power from the Niagara Falls and Salmon River Power Companies.

The water supply of the city is as fine as any in the world. It is brought nineteen miles from Skaneateles Lake, which is 865 feet above tidewater. The daily flow is upward of thirty million gallons and plans are being perfected to double this supply.

The city has 150 miles of brick and asphalt pavement and 300 miles of sewers.

There are 230 policemen and 320 firemen.

There is a curious blend of classic and Indian names for the towns and villages and cities and counties of Central New York. Syracuse is a name that reminds us of ancient Sicily. It is the county seat of Onondaga County. Onondaga reminds us of the romantic and legendary history of the neighborhood where the city stands. It is located at the entrance of one of the glacial valleys which were scored north and south across half the state of New York by the waters which flowed down from the uplands of the great geologic backbone of the state into the great sea which once covered the whole valley south of the St. Lawrence River, the Great Lakes country and half way across the continent. This geologic backbone is marked by a limestone ridge east and west from Little Falls to Rochester and beyond. The beautiful Finger Lakes, of which Skaneateles is one, lie in the valleys and the crevices left by the glacial actions of long ago. These lakes lie north and south, long and narrow and deep. Their common outlet on the north is Seneca River, which flows into the Oswego River and thence into Lake Ontario. Ithaca is located at the head of one of the Finger Lakes and Watkins Glen at the head of another. This geologic epoch, with its survival in the rock and soil formations of Central New York, is inseparable from the birth and growth of the city of Syracuse.

Central New York was the meeting place of three distinct sources of emigration from the Old World to the New during the seventeenth century. In 1609 Samuel D. Champlain came up the lake which now bears his name, from Canada. As early as 1615 Champlain visited the present site of Syracuse, and fought a battle with the Onondaga Indians on the shore of Onondaga Lake. In 1609 Henry Hudson, an Englishman in the employ of the Dutch East India Company, discovered the river that bears his name, and a little later a trading site was established on the site which is now the city of Albany. A third migration came by the way of Plymouth Colony and New England after 1620. Following Champlain from Canada there came to Central and Western New York a vanguard of that remarkable group known as the Jesuit missionaries. There are but slight traces of their work until 1650 and afterwards. In 1642 Father Isaac Jogues visited the Onondaga Indians. Another Jesuit, Father Cholonec, wrote later that they, the Iroquois, had already gained some smattering of the Gospel, which had been preached to them by Father Jogues and particularly to all the Onondagas, among whom Father Jogues had fixed his residence in 1653. Father LeMoyne was sent to the Onondagas by the Governor General

of Canada to confirm a treaty with them. Father LeMoyne left a journal of his travels which is very interesting. He left Montreal on July 17, 1653, passed up the St. Lawrence River and across the east end of Lake Ontario to where is now the city of Oswego at the mouth of the Oswego River. From Oswego Father LeMoyne came up the Oswego River into the Seneca River and from there into Onondaga Lake, where he arrived on August 16. Near the edge of this lake he visited a spring from which the Indians were afraid to drink, saying it was inhabited by a demon. Father LeMoyne says, "I found this to be a fountain of salt water from which we made a little salt as natural as from the sea, some of which we shall carry back to Quebec."

This incident brings us where geology and romance meet in the history of Syracuse. That salt water spring is associated with the geology of North America. The oldest land on this continent was a "V" shaped ridge which stretched from a point just north of Lake Ontario, northeast to Labrador and northwest to the Arctic Ocean. This ridge belongs to what is known in geology as the Azoic Age. It was up-heaved at a time previous to the existence of life on the globe. It is now over-laid in places by a series of layers of sedimentary, fossil rock formation. This sedimentary rock is known in geology as the Silurian Age, and in it is embraced the territory beginning at the northern shore of Lake Ontario and extending some miles south of Syracuse. A later upheaval tilted these vast layers of rock, lifted the northern edge, and gave the layers a dip toward the south. This upheaval pushed the shore of the great northern ocean southward. About this time or later another upheaval occurred to the east and south, in what is now Maryland and West Virginia, which cut off from the main ocean to the south several great inland seas, one of which covered most of Central New York. Cut off from the main ocean in all directions, this inland sea slowly evaporated through the ages, depositing the solids contained in the water in the form of what is known as the Lower Salina Rocks, or Red Shale. Later geologic and glacial action buried this deposit under a thousand feet of sediment. Down there a thousand feet and more below the present surface is a great deposit of salt and salt-bearing rock.

Here begins the economic history of Syracuse. From the first English settlements in this neighborhood until the present time, that great salt deposit which has been bored into all the way from Onondaga to Wyoming County, has been a basic element in the development of industry. For half a century, under state supervision, Syracuse was the chief seat in the United States for the making and refining of commercial salt. The largest industry in Syracuse to-day, the Solvay Process Company, was located here and developed into a great corporation because of the presence in this neighborhood of immense quantities of salt and of limestone. During the last twenty-five years the salt industry, aside from the indirect use of salt in connection with the manufacture of soda ash and other commodities, has become a secondary industry in Syracuse.

Syracuse to-day is a community of widely diversified commercial and industrial interests. The Solvay Process Company, the Franklin Automobile Works, the Onondaga Pottery Company and the L. C. Smith Typewriter Works are suggestions of this change.

Now let us turn to the romantic legendary background of our history. During the Revolutionary epoch one of the important factors in the struggle between the English and the Americans was the attitude of the Indians in all those efforts from Canada to break through the American front in the north. The so-called Five Nations of Indians, or the Grand Iroquois, were vitally important. Of these five nations the Onondagas were the most powerful. These five Indian nations were the Mohawks, Oneidas, Onondagas, Cayugas and the Senecas. They occupied the territory embraced in the state of New York from Albany west, in the order named. These five nations were bound together in a league, the bonds of which were never broken during all that Revolutionary epoch and for a long period before that time. The date of the formation of this league is lost in the past. Webster, the first white settler on the site of Syracuse, and an Indian interpreter, gave the time as at least two generations before the white people came to trade with the Indians. The origin of the league is ascribed to Hiawatha. Traditions say he came from his celestial home to dwell with the Onondagas. He taught the Indians all that was desirable to promote their welfare. Under his tutelage the Onondagas became the wisest councillors, the bravest warriors and the most successful hunters of all the five nations. Tradition says that Hiawatha taught the Onondagas that "our effort is not alone in the club and dart, but in wise councils." Whether or not this legend is founded on fact, this confederacy grew into one of the most remarkable and powerful combinations known to Indian history, and is a marvel still to those who have studied it carefully. What genius originated it we do not know, but the legend of Hiawatha contains the substance of the story.

Ten miles south of Syracuse there rises a great hill, miles in circumference, known as Indian Hill. Here to-day live what is left of the Onondaga Indians. Here the council fires were built and here the Long House stood generations before the white men came. For thirty-five years my study has been where I could look out of its south window upon that hill. To one who sees and understands and can lift in his imagination the outlines of that Indian story, there must always be a romantic background here for all the teeming industrial life and population of to-day. For more than a century that Indian confederacy was courted by the English and the French colonists. This confederacy became the dictator of Indian life and policy throughout this whole section of the American continent. Its people were superior in every way to their savage neighbors. The fact that they ultimately cast in their lot with our Revolutionary ancestors means more in our history than most of us appreciate. So much for the past.

In 1905 Elizabeth Milbank Anderson established what is known as the Milbank Fund. She gave to this fund up to and at her death in 1921 about $10,000,000. The fund was a memorial to her father and

mother. It was originally intended as a fund for the fight against tuberculosis, which causes 150,000 deaths annually in the United States. The purpose of the fund has grown under very wise and capable administrators and specialists into a study of and effort to improve the general health of whole communities. For four years previous to 1921 the managers of this fund, in co-operation with the Health Authorities of Framingham, Mass., organized what is known as the Framingham Health Demonstration. The results of this effort were so encouraging that a little later it was decided to choose one typical country district and one typical American city for a five years health demonstration. After extensive study Cattaraugus County, New York, was selected for the County Demonstration and the city of Syracuse was selected for the City Demonstration. This demonstration is to extend over a period of five years. It began about two years ago in Syracuse. Health experts from other cities were brought here and appointed to, or associated with, the Health Department of Syracuse. The city and the Milbank Fund are now engaged in what is probably the most thorough effort ever made to see what can be accomplished in the way of improving the general health of a city as large as this and in decreasing the total death rate of the city. Syracuse has always relatively stood high in health rating among the cities of the United States, but the purpose of the Milbank Fund and the city authorities together is to demonstrate what can be done for a still greater improvement in the health of a whole community. All social students recognize to-day the waste of disease and the barriers which disease raises to the happiness and efficiency of human life. Those of us who have been engaged in social work in Syracuse during the last thirty-five years are studying this Milbank Demonstration carefully, and are co-operating with it in every way possible.

Syracuse is already a good place to live. Situated as it is upon level ground from which rise beautiful hills for residential sections, it is an attractive city in its layout and topography, but it is our ambition that at the end of five years Syracuse shall stand out as a city which has demonstrated to the world the high average of health that is possible where a thorough and co-operative effort is made to overcome all manner of disease. Those who come to Syracuse in October will find a city which is at the present moment engaged upon an enterprise and experiment which in the end may have profound significance for and a great influence upon the health activities and the life of cities everywhere in the world.

A Right Attitude in the Church Toward War

Herbert E. Benton

A CITIZEN of China attended a conference of Christian workers in his own country. The subject under discussion was the attitude the Church should take toward war. The discussion produced much heat but apparently little light, as those present could reach no agreement.

At last the listener exclaimed, "If Christians can not agree as to the attitude of the Church toward war they had better stay at home until they can."

Perhaps even Universalists are caught on the barb of that hook. Do we agree?

Probably none will be found who will advocate offensive war, but when it comes to what is called "defensive," for the protection of our fatherland, our homes, our firesides and our sacred institutions, ah, that's a different matter!

In every church, among our young people as well as those older, are many who declare that he who will not fight in defense of the nation is a slacker and more or less of a coward.

But what is defensive war? To those by whom it is waged, every war is probably such. Even our war with Mexico, so hard for us to defend, was I suppose considered by some as necessary to defend the honor of the nation.

Certainly the German people believed they were inaugurating a defensive attack against the enemies who ringed them about and sought the destruction of the Fatherland.

And by that token, that the best defensive is to take the offensive, many a defensive war begins with an attack, which usually means an invasion of the enemy's territory. David Harum was a good military strategist when he parodied the Golden Rule: "Do unto the other fellow as he would like to do unto you, only do it first."

If such a tragedy should occur as a war between our nation and Great Britain, which would of course be entirely defensive for both parties, we would undoubtedly launch a quick invasion of Canada so as to defend our northern frontier. Would that make it an offensive war? I think it would, at least to Canadians.

Perhaps if we can cease getting tangled up in the mazes of this largely academic discussion we shall see that by any name war is war, and each becomes more what General Sherman so truly termed it. Not so many people accept the necessity of hell as believed in its divine origin in those days. Indeed we have about reached the conclusion that it's our job as Christians to knock the bottom out of all the hells of this world as well as the next. Shall we allow war to be the only exception, or shall we humbly and conscientiously accept the judgment of the Federal Council of the Churches of Christ of America that "war is our chief collective sin?" In that view of it why continue to commit the sin?

The "ringing declarations" against war adopted by practically every denomination are a new phenomenon and most encouraging. But resolutions spike few guns or scrap few poison bombs. And the resolution makers are perhaps like unto the political reformers of whom it was once said: "They pray to God on Sunday. They'll be all right again on Monday. It's just a little habit they've acquired."

If resolutions lead to so little action to carry them into effect, where's the trouble?

In the opposition encountered is that which

makes its appeal to the high sentiment of patriotism, to which every American who loves his country and would serve her even with his blood must respond.

The proponents of preparedness, of militarism, have a strong card here and they play it for all it is worth, and with considerable success. They have convinced many citizens that the advocates of peace are in reality enemies of their country. Many of them are doubtless sincere, but mistaken, cruelly deceived by the anarchists, the communists, the Bolshevists, who are subtly conducting a campaign to overthrow the Constitution and destroy our nation.

If I may be permitted to relate a personal experience: The Executive Board of the Philadelphia Federation of Churches at its May meeting passed a resolution to this effect, that inasmuch as a great effort was being made now to permeate all human relations with the spirit of Jesus, churches should discourage young men from attending the military training camps. That resolution was given to the press and the inevitable storm clouds appeared.

An army officer requested audience of the International Relations Committee in order to convince us of the error of our ways. We met him at a lunch in the City Club.

Naturally he did not accuse us of being consciously hirelings of the communists, but hinted rather condescendingly that we had allowed ourselves to be hoodwinked.

To prove his contention he declared that the leading members of the Women's International League for Peace and Freedom were from Russia, that this organization was financed by the Soviet Government, and that the foreign delegates who had come to the recent conference in Washington were representatives of that monster which by every means was seeking to destroy the United States. He was asked for proof and passed over a list of names (which we surmise he had not read). The first was that of Jane Addams, and he was asked if she was a Russian; another was Emily Balch, and so on. He then said that if we would write to a certain office in New York the proof of the iniquity of this organization would be supplied. (The letter, by the way, was sent by the secretary of the Federation of Churches, and a long reply was received which was a tissue of palpable and amazing falsehoods and colossal prejudice.)

His next attack was against the National Council for the Prevention of War and its secretary, Frederick Libby, whom he characterized as a dangerous man. I happen to know Frederick Libby well, and if he is a dangerous man may the good Lord give us more of the same type! To me he is a most useful citizen.

It is not difficult to understand the truculent and frenzied opposition to peace endeavor on the part of certain groups, such as the military caste, the munition makers, but the generous response such receives from a large number of the citizens who abhor war can be explained on only one ground, that of fear. And the fear complex swallows the argument that we must be prepared.

Let us consider this matter of preparedness. There are many who are convinced that behind this campaign to get the nation ready for war there is the insistent desire of the military authorities to compass a practical militarization of the nation.

I am aware that this assertion will be denied vigorously, but there are too many indications to the contrary. The officer with whom we lunched was asked what difference there was between the effort to secure a large attendance of young men at the training camps and Prussianism. He exclaimed almost with indignation, "There is as much difference between our plans and Prussianism as there is between heaven and hell." And yet he admitted that the Department would like all young men to attend the training camps. We have heard of tweedle-dee and tweedle-dum.

The Defense Day Test was not as innocent as it seemed. Even though the press announced editorially that there was no shadow of militarism in the observance, yet it was shot through with the spirit of militarism and is so interpreted abroad; we read that Japan is proposing a national drill day.

Thousands of young men of this city were assembled about Messiah Church that afternoon. I surmise that to many of them the whole show was but a lark. They had a half holiday, and most any young man likes to march, but only half concealed behind the pageant was the grim figure of Mars, the god of war.

I was told that one large manufacturing concern had a float carrying certain munitions of war and the caption to this effect: "We did it before; we can do it again." Doesn't that make one shudder? The nonchalant, light-hearted, almost gay tone of the words—"We helped kill men before, we can do it again."

Is there no militarism here?

Again, preparation for war inevitably leads to war. In this preparation we are not seeking to ward off war, but defeat in the war we expect to come eventually. Our preparations inevitably stimulate like endeavors in other nations, and some time the explosion will come.

Therefore, claiming that war is surely not far distant, our military leaders are warning us against the folly of being caught unprepared as we were in 1917.

Consequently we must have greater stores of more powerful gas, and heavier shells, and speedier bombing planes; and our possible enemies will follow suit, for they too will not be caught napping.

Is this the best Christian America can do? At a time when the nations of Europe seem to be feeling their way toward the outlawry of this crime, we Christians openly and boldly talk of what we will do when the next war comes.

Really it would seem that humanitarianism and Christianity would make us somewhat ashamed of ourselves, and urge us to join with our friends over seas in this great crusade to find the method to banish this monster from the earth, instead of being satisfied to do nothing, at least officially, except to prepare to fight—and we call that patriotism!

One is moved to ask, since when has patriotism consisted in assisting the nation to commit suicide, for the result of another great war will be so paralyzingly destructive as to be almost fatal.

And even if we survive the shock it will be at the cost of the slaughter of millions of men, women and children, all God's children, whom for the time we shall call our enemies. Where in the last war we killed a thousand, in the next we propose to slay a hundred thousand; where a few women and children were mangled and strangled and left gasping and seared by the ruthless breath of our poison gas, next time we shall be ready to lay waste whole cities. Have we no heart? Can we view this with equanimity? Can any one believe that enlightened patriotism calls upon us to sacrifice our humanity and sell our souls for what may be only a mess of pottage?

May there not be a higher patriotism, based on the wisdom of Jesus, proved again and again to be the highest wisdom, for nations as well as individuals, to love one's enemies, to be peacemakers, and thus real sons of God?

If war were the only method of settling disputes between nations, and if the settlements thus secured were always in accordance with right and justice, we might perhaps feel that it was worth the cost.

But the fact is that the victor in war is the side which strikes first, or has the heaviest battalions and the largest resources of men and material, or the shrewdest strategy—factors which may be and often are entirely divorced from what is right and just.

It must be apparent to any one that an impartial court, weighing all the evidence calmly and judicially, is far more likely to secure a just and fair decision than is a war.

Then why not agree to refer all our disputes to a World Court and thus increase the chances of a just verdict and avoid the brutalities of war?

If we know our cause is right we have no need to fear a court; if our cause is not right then we have no right to seek to gain our end by force of arms.

Surely a Christian Church can hold but one attitude in this matter.

What then shall we of the Churches do?

First, utterly destroy the war consciousness, the enmity complex, which convinces us that war is necessary and inevitable and may be right.

Second, have nothing to do with preparation for war. Specifically, at the present time, watch out for a determined and aggressive campaign to induce Congress to increase the appropriations for the army and navy.

Third, demand immediate entrance by the United States into the World Court, and insist that we agree to submit all disputes to that Court for decision.

Fourth, demand that the United States join with the other nations of the world in every effort to outlaw war and secure reduction in all forms of armament.

In this attitude of the Churches there will be of course not the slightest attempt to detract one iota from the honor we render the brave and consecrated who in times past have devoted their lives, their property and their sacred honor to the service of their country in time of war.

Neither would we impugn the sincerity or the patriotism of those who do not agree with this position. We simply affirm our belief that, in the last analysis, they are sadly mistaken; the arguments they advance are illogical, and their position is in the highest sense unpatriotic and un-Christian.

In the most friendly spirit and with nothing but respect and good will toward our opponents in this great and vital discussion, we say: Choose you this day whom you will serve; but as for us in the Christian Church we will serve not the Lord of War but the Father who sent His son that there might be peace in the earth and good will among men.

Cruising Cross Country

XVIII The Start of a Longer Journey

John van Schaick, Jr.

THE Chicago morning papers publish accounts of the address yesterday of the president of the American Railway Association, in which he asserted that the railways of the United States carried 931,000,000 passengers in 1924, nearly nine times the population of the United States, that only 149 were killed and that the number injured was less by 15 per cent than the average for the past four years and the smallest since 1901.

Fewer employees were killed and injured than in any year since records were started in 1888.

"A person to-day," he said, "is in far less danger speeding across the country at sixty miles an hour on a railway train, then he is in crossing a street in any of the principal cities of the United States."

Having come 786.4 miles from Washington in nineteen hours, 41.4 miles per hour including stops, and having started on a circuit of several thousand miles, we are happy to read these reassuring words.

Bound for California and the State Convention of Universalists, we left Washington on what is called the Capital Limited of the Baltimore and Ohio R. R. yesterday at 3 p. m. At 9 a. m., on the dot, Central time, we rolled into the station here. The train is one in which the company and employees take pride—solid Pullman, club car and observation car, "train secretary, barber, valet, shower bath, maid and manicure." We could use only so much space, eat only so much food, employ only so many of the facilities, but all these arrangements made us and the Daughters of the Revolution homeward bound feel important and distinguished.

Better than physical comforts are the little friendly touches of the crew. The conductor said: "The whole train is yours. Go through from front to back. Here is my card and it means what it says."

Under his name were these words: "I will personally appreciate any use you can make of our service."

Going west from Washington on this line, we follow the Potomac for a long distance. We parallel the old Braddock trail, the route taken by General

Braddock and George Washington back in the French and Indian War on their fatal march toward what is now Pittsburgh, to drive out the invading French. Names of stations here and there recall those far-off days just as the name of this hotel in which I am writing, "The La Salle," speaks of a still earlier period.

The line of the B. & O.—the line of the Potomac—was in the no-man's-land of the Civil War period.

Leaving Washington, first there is the Monocacy, where General Lew Wallace delayed Early; then Harper's Ferry with its memories of John Brown and its great battle a little later; South Mountain and Antietam on one side, the Shenandoah and all its famous raids and rides on the other. At Martinsburg, eighteen miles west of Harper's Ferry, they still tell about Stonewall Jackson, and how often he raided the town. The B. & O. shops and yards were there. Jackson's men even stole locomotives, hauled them with horses over dirt roads thirty miles and put them in use on Southern railroads. One young officer named Sharp, especially successful in stealing locomotives from the B. & O., became "master of transportation" for that same railroad after the war.

It was a beautiful day for the beginning of our longest cruise cross country. The sun shone out of a sky which was better than cloudless. It was one of those days when great fleecy clouds, all lighted up by the sun, stand out against the blue. From the time when we rolled out of the Union Station in Washington at 3 p. m., until night came down upon us as we were crossing the Alleghanies, we were passing through a flower garden. Cherries, plums, pears and apples were in bloom. The dogwood was at its height on the lower levels. The redbud was still brilliant higher up. It was a relief to have the last letters answered, the last bags packed, the last orders given, and to settle back relaxed and watch the green fields, the orchards and woods. Around Washington the leaves of forest trees and bushes were fully out. Beyond Cumberland the trees were still half bare. And the greens of all these different trees were as different as the trees themselves. Then it grew dark and the long train labored up the heavy grade, two engines pulling us with mighty power. We were still up and looking out when we crossed over and began the descent. We saw the shooting flames and glaring reflections of the furnaces around McKeesport and Pittsburgh. And then the day ended. Fast asleep, we rushed on across the corner of Pennsylvania, over the whole width of Ohio and well across Indiana before we sat down to breakfast this morning. Breakfast over, Chicago was at hand. We watched as if it had been the first time the approach to this fascinating city. It may not be the most beautiful part of the city, but the miles and miles of interlacing tracks, the many railroad systems converging from north, east, south and west, are a revelation to the stranger.

Chicago was cold and it was a good day to rest. We turned on the steam in our room at the La Salle and I took a nap while the Madame read and sewed.

Soon after lunch Tilden of Lombard College and Brigham of St. Paul's called. Brigham brought news that Miss Hathaway, our Japan missionary, had arrived that morning on her way East.

With Tilden we went over the story of the struggles and the victories of the college he is serving so well. We no longer are bothered by the thought that such an institution is duplicating, competing and unnecessary. Every such college has more than it can do. The young men and women of the country are applying for admission to our colleges in larger numbers than can be accommodated. Lombard, with more students than ever before in its history, with higher scholastic standards, and a better faculty, is hard after the half-million dollar extra endowment it absolutely has to have to make outgo and income meet.

With Brigham we drifted into the fascinating story of St. Paul's Church on the Midway. Wisely he is going after an endowment also. He has a beautiful plant strategically placed, a college church, but the powerful financial backers of the church one by one have died; the neighborhood of the church is not one that can pay the operating expense of a plant like St. Paul's. There is a gap here also to be bridged, and Dr. Brigham slowly, patiently, persistently, is bridging it.

We left undone most of the things we planned to do to-day in Chicago. But before we took the sleeper for Kansas City, we drove for an hour or more out Michigan Avenue, along the lake front and through Lincoln Park. After the congested streets of downtown Chicago at 3 p. m., this other Chicago was a relief.

There is an expanse of water like the ocean. When the breeze is fresh as it is to-day, the waves make one think of the sea. And the people use this open space and the park alongside. "There is no park in the country," said Dr. Brigham, who went with us, "more used than Lincoln Park." That is the true spirit. Not how many we can keep out of the park—the problem is how many we can get to come in and use the park, appreciate it, grow up to its beauty, drink in its rest, its recreation, its health.

We talked about the big houses built along the lake front, the homes of the men who made Chicago, and the inevitable changes time makes.

And we paused at the great statue which gives its name to the park and seems to pervade it, St. Gaudens' great statue of Lincoln. It is worthy to be mentioned in the same breath with the statue of Lincoln in the Lincoln Memorial in Washington.

We were glad to know Brigham better, this son of a Universalist clergyman, this father of a Universalist clergyman—one in California, one in Chicago, one in Massachusetts—"perhaps spread out pretty thin," said Dr. Brigham, "but exerting a real influence," I added.

Travel is a hardship in spite of every modern comfort. It is a sacrifice of home, ease, peace and freedom. But it pays. I never have undertaken a journey without having to exert my will to overcome inertia. I never have come back from one without a feeling of thanksgiving that I have had the chance to go.

The perspective changes in travel. With most of us it ought to change.

Chicago, Tuesday, April 28.

Political Confusion in China

Gilbert Reid

THE politics of China is always a bewildering maze. It is especially so to-day. If it is perplexing to those who live in China, how much more so must it be to those who live in the home countries, and try to understand the situation from the few telegrams that appear in the newspapers. In a brief way I will try to make a little clearer and more intelligible the present political situation in China, though even after my explanation I fear that perplexity will still be found.

There first came a conflict between the military leaders of the two provinces near Shanghai, the Province of Chekiang and the Province of Kiangsu. The military governor of the former wished to retain control of the Shanghai arsenal and military operations near Shanghai, which originally belonged to his military rival, the governor of the Province of Kiangsu. The result of this conflict was that the military governor of Chekiang was defeated and fled to Japan. The defeat was partly due to the superior quality of the opposing army, and also due to various acts of treachery.

The next drama was the fighting that centered in the north between the military governor of the three provinces of Manchuria and the Central Government itself in Peking. The President at the time was Tsao Kun, the lord of Manchuria was Chang Tso-lin, the dominant military person on the side of the government was Wu Pei Fu. Those who took part on the side of the forces arrayed against the government were called in all the mandates rebels. It was the intention of General Wu to fight this war to a finish. Before he was able to do this, there came an act of treachery or disloyalty on the part of one of his leading officers, generally called the Christian General, Feng Yiu Hsiang. General Feng not only helped to defeat General Wu, he helped to turn the military power over to the hands of General Chang. He also brought about the political *coup d'etat.* From a military point of view, he professed that his only desire was to bring about the cessation of warfare, but, from a political point of view, he also brought about the overturn of the Central Government. He forced the President to issue various mandates for the punishment of those officers who were fighting under orders of the Central Government, and also to write out his own resignation. From that time down to the present, the President has been practically a prisoner within the walls of the presidential palace.

The next stage was the Provisional Government for a brief period. There were really only three men in the Cabinet. All the former members of the Cabinet fled from Peking with the exception of one, and he still remains in the city, namely, Dr. W. W. Yen. This Provisional Government was succeeded by another Provisional Government, which is still in office. This is the Provisional Government under the leadership of Marshal Tuan Chi Jui, the leader of the Anfu party, who was defeated in 1921 by both General Wu Pei Fu and Chang Tso-lin. Having been in retirement up to the present and being a senior military officer, as well as a former premier, he has been looked to as a strong personality all through these years. He is also regarded personally as a man of sterling character and sincerely devoted to the interests of the country. During the confusion that existed the leaders of the various factions and officers of the various provinces began to send in telegrams urging him to come forward and reshape a government in order to save the nation. He was specially supported in this by General Chang Tso-lin; rival generals also expressed the same desire. The support that was given to Marshal Tuan was, therefore, practically unanimous. He came to Peking, and, instead of calling himself a president, he adopted a new terminology. He called himself the Chief Executive. The Government of which he is the head is still called the Provisional Government, and took the place of the previous Provisional Government at the time of the *coup d'etat.* He has designated men for the Cabinet, and he, himself, presides at the Cabinet meeting.

In assuming office he determined on calling two conferences, one a preliminary or reorganization conference and the other the people's conference. The former conference has been in session for several weeks, and is meant to deal mainly with the military question, how to disband the armies to prevent further fighting, and thus to control the revenue which has been used by military authorities. Not much progress has been made in this direction on the part of the conference or on the part of the Chief Executive. Until something is accomplished in this matter, it will be impossible for the government to secure sufficient revenue to meet its expenses. Unification will also be impossible.

The plan of the present government, through the medium of the Reorganization Conference, is also to draw up regulations whereby representative men from all classes of the people can be assembled together in a People's Conference. This conference is to determine more the political questions, such as completing the constitution, which was already completed by the last parliament and ratified by the president. In addition laws will be drawn up for the election of a new parliament, which in turn will elect a future president.

Thus at present we are in a state of great confusion. We have a form of government in Peking, but the mandates that are issued are still unheeded by various military men in the provinces. Even those who have sent their representatives to appear in the Reorganization Conference have continued to indulge in warfare under one pretext or another. Hence it is uncertain what will be done with the army, it is uncertain whether peace can be established, it is uncertain whether unification can be brought about, it is uncertain whether the Reorganization Conference will carry out the wishes of the Chief Executive or will run counter to them, and bring about greater confusion in the capital. It is still uncertain whether the People's Conference will ever be called. It is uncertain whether the Chief Executive will hold

office until something is really done or whether out of disgust he will, like others, proceed to retire into private life, and leave the government again without a head.

During these political changes, fighting has continued in six different provinces. The most disastrous and useless was in Honan, where those who associated themselves with the *coup d'etat* of the Christian General as opposed to further strife, kept up the strife in face of protest from the Chief Executive.

As a kind of comic opera, General Lu, who had fled to Japan, came back to power under the favor of General Chang Tso-lin and the Chief Executive, marched south to Nanking, sent his rival, General Chi, fleeing to Japan, and established himself as Military Governor of Kiangsu, whose soldiers had previously defeated him.

There are those who hope for the best. There are others who are extremely pessimistic. For my part, I hope for the best and I wish well for all who are making an attempt to bring about a stable government, peace in the country and the unification of all parts and sections of the country. I think there is a fair chance that something definite will be accomplished. The future alone will disclose the actual facts, and show whether those of us who look on the bright side are right, or those who look on the dark side. One thing is beyond dispute, and that is that there is great uncertainty, great perplexity, and, in general, a bewildering maze in the political life of China.

I---Good Men Without Religion

Daniel Evans

THE existence of good men who do not have religious faith is a problem for most Christian people. We live by faith in God; we find the greatest privilege in fellowship with God; we delight to do His will; we find our highest freedom in His service, and we derive strength for our tasks from His power in our lives. Religion for us is our very life.

We find, however, in our daily contacts, amongst our friends, and in the causes which command our interest, men and women of noble character. They live by moral principle, scorn all wrong-doing, sacrifice time, money and strength to the limit in the service they render to worthy causes.

They have such characters and do all this work without the consciousness of, or dependence upon, something higher than themselves. And through our reading in history and biography, we make the acquaintance of many other noble souls who belong to this fellowship of good men who have no religion.

The existence of such persons presents a problem for some Christian folk. A conflict arises between their theology and the fact of these good men. The dogma of their Church declares no one is good who does not have religion; there can be no good works, nor good character, without faith. When this conflict arises there are some who question the fact of such men; they deny their existence; they raise doubts about their motives; they dogmatically assert that good men without religion are impossible. There have always been persons in the Christian Church who have taken this attitude. This is one aspect of the conflict between religion and morality.

On the other hand, some good men think that since they are what they are without religion, religion is useless, and needless, and the Church has lost its occupation. They get along without faith; they need no service of worship; they depend upon themselves and others like them. If their existence presents a theological problem to some, it also presents to the minister and the Church the very practical problem of winning their allegiance and making them realize their religious needs.

There is an explanation for the fact of these men, which does not in the slightest way minimize their goodness, nor question their motive, but gladly recognizes the genuineness of their character and the value of their service. Such men show us the power of the social heritage and environment. It is impossible for thoughtful and earnest men and women to escape Christian influences; in a thousand ways, consciously and unconsciously, they are swayed by Christian thought and ideals; they are moulded and fashioned by the religion they do not recognize. No one can cut himself off from this great movement of faith. No human being amongst us is what he would be if he had never come under these influences. Human solidarity makes this impossible.

Deeper and more subtle and more powerful is the influence of the spirit of God in such lives. There is a divine solidarity more basic than human solidarity. It is impossible to escape from the presence of God, or to avoid or evade His influences. Whether one knows it or not, or even wishes it or not, God is at work in the soul. Religion is two-sided; man thinks of, loves, worships and serves God, but God also comes into the life of man. A man may cease to think of, love, worship and serve God, but this does not make God cease to think of, love, care for, serve him. Or a man may not yet have thought of, loved, and served God, but this does not mean that God does not, or will not, think of and love and influence him.

The prophet saw this truth, and said God girded and guided Cyrus though he did not know Him nor realize he was serving Him. The fourth Gospel teaches that the Word lights every man in the world. The more liberal Church fathers held that the *Logos* inspired the good and wise Greeks. And every great modern liberal teacher holds the same position.

The task given us to do by these men and for them is twofold. We must interpret these men to themselves. They have religious experience, but it is not properly interpreted. Its course is ascribed to something other than God, when in reality it comes from Him. The plant may think it is the warmth of the soil that gives it life and makes it grow, but we know there would be no warmth of the soil if the

sun did not shine upon it. We must try to get these men to see that God is the source of the great and profound influences in their lives. Theirs is an uninterpreted religion which requires a true interpretation by us.

Then, too, we must lead them higher; we must take them from the good to the better. If they are as good as they are without the consciousness of God, they would become better by a vivid consciousness of God, confident faith in Him, a great love for Him, and a service knowingly rendered to His cause in the world. We are not to ask them to forego the interests they now serve, and the principles by which they live, but to go with them into this deeper and higher realm of the Infinite Spirit, and realize that they live and move and have their being in the life of God. And if they do, this will give greater breadth, depth, and height to their lives.

Our Prayers Together

Florence H. Perin

THE fishermen of Brittany utter this simple prayer when they launch their boats upon the deep. "Keep me, my God, my boat is so small, and Thy ocean is so wide." Might not the same petition be uttered each day by all of God's children as they sail on the sea of life? "My boat is so small, I am so weak, so helpless, so forgetful of Thy loving kindness. Tossed to and fro on the waves of temptation and doubt, keep me, my God, for Thy ocean is so wide." Pilot our little craft, O God, until it anchors in the harbor of Thy love.

Sunday, May 24

"I wonder why God made us," said Mrs. Faber bitterly. "I'm sure I don't know what was the use of making me." "Perhaps not much yet," replied Dorothy, "but then He hasn't made you; He hasn't done with you yet. He is making you now, and you don't like it."

George Macdonald.

Heavenly Father, forgive us, we pray Thee, that so many times we have been unwilling to accept life with all its perplexing problems in a loving, cheerful spirit. We have failed to do gladly and patiently the every day duties. Whatever has been our mental attitude in the days that are past, to-day help us to live in the sunshine of Thy smile. Help us to feel that we are a part of Thine infinite plan. Lift us out of our selfishness that we may live purer, sweeter, braver lives. We ask this in the name of Jesus. *Amen.*

Monday, May 25

There is no day born but comes like a note of music into the world, and sings itself all the way through.

Henry Ward Beecher.

With Thy help, Heavenly Father, we will begin the day with a song. Breathe into our lives the spirit of thankfulness for all the wonderfully precious experiences of life. May our hearts overflow with such real happiness that it will express itself in all if our words and deeds. Lead us out of ourselves into a consciousness of Thine own loving self within us. This we ask in the Master's name. *Amen.*

Tuesday, May 26

Up and down the street he goes, shabby, old and gray—
'Have you any garden work to be done to-day!"
Pitying, I see him go slowly on his way,
Old eyes weary with their quest—
"Any work to-day?"
Later then I see him stand
With a crocus in his hand—
God's small messenger of gold,
Kindling hope where hope was cold.
May I too, when life has snatched days and years away,
Find some yellow crocus bud brightening my day.

Amanda F. Morford.

We are so weary, O Father, with the worries that *will* creep in and the work that is almost too much for our human strength that we sometimes forget that Thy loving arms are always around us, when lo! in a moment of sweet surprise, we hear the brave song of a bird or looking down discover Thy voice in a frail flower. Then, O Father, our hearts are flooded with a glad thankfulness that Thou who dost not forget a single sparrow and who carest for the lily of the field, wilt guide and guard us. Hear us, O Father, when we pray that, as we grow old, we may grow in Thy grace. *Amen.*

Wednesday, May 27

Let petty differences go. Life is too short to be affected by them. Cultivate the spirit of kindness and good-will toward one another.

A. N. K.

If, O Father, as we come to Thee to-day in prayer, we deeply realize Thy living presence within us, there will be no room left for pettiness or unkind thoughts. With this spirit, we shall always see the best in our friends and will ever be ready to help some one. Hallow the words of our mouths and bless our deeds to-day, and help us to remember that life at best here is very short, and that nothing is worth while except kindness and good will. *Amen.*

Thursday, May 28

Thou wilt keep him in perfect peace whose mind is stayed on thee.

Isaiah 26 : 3.

Show me the way to that calm, inward peace
Which springs from inward consciousness of right;
To where all conflicts with the flesh shall cease,
And self shall radiate with the spirit's light.
Though hard the journey and the strife, I pray,
Show me the way. *Amen.*

Ella Wheeler Wilcox.

Friday, May 29

Give me five minutes' talk with a man about politics or weather or neighbors or finances, and I'll tell you whether he is going to reach ninety-five in good shape or not. If he says he has the finest

neighbors in the world and adds that times never have been better or politics cleaner or the weather finer, then you may be pretty sure that he'll be a winner at ninety-five or any other age. No matter how long you live, there isn't time to worry.

Chauncey M. Depew.

Father, may we remember that as a man thinketh in his heart, so is he. May we think love, may we think truth, may we think brotherhood to-day. May our feet go where our souls would lead them. May the candle-stick exist for the light of the candle and not the light of the candle for the candle-stick. Let soul help flesh and flesh help soul to-day. May we be like Thy cedars with our roots firm in the ground and our heads high in Thy pure atmosphere. *Amen.*

Frederick T. Rouse.

Saturday, May 30 (Memorial Day)

Our Memorial Day celebrations will be but a hypocritical play-acting unless they shall remind us of the cause and the country for which our brave soldiers gave their lives. It is not enough for us to recall their names and sing their praises. We must love the country they loved and in our turn be ready to do a hero's part.

George L. Perin.

Thou God of nations, to-day we would honor the memory of those who freely gave their lives to save their country, and for every heroic deed of every heroic soul. O Lord, may the memory of their sacrifice ever remain to us and to the children of coming generations a sacred heritage. Yet, O Lord, let us not be satisfied to glorify their deeds with a memory. Let us do them the higher honor of consecrating our lives to the service of the country they loved. So shall we in the honor we render them find the title to our honor. Let the flag they saved be to us the symbol of that glorious freedom which is the pride of our country.

George L. Perin.

Dean Inge

THE Lyman Beecher Lectures on Preaching at the Yale Divinity School have just been delivered in this year of our Lord, 1925, by the Very Rev. William Ralph Inge, known to the man in the street as the "gloomy Dean." The epithet, which is fundamentally a misnomer, was undoubtedly applied because Dean Inge has so steadily attacked the illusions and prejudices, the enthusiasms and hypocrisies, of all of us. Sham he can not endure, and as sham is what most of us thrive on we take refuge in calling him a wet-blanket and a spoil-sport. But our unwilling recognition of the facts which he unsparingly points out to us forces us to hold him in respect and admiration. He is, in fact, one of the most famous men in the English-speaking world to-day.

"When you agree with him," writes a British journalist, "he goes down like milk, and when you disagree with him the ginger is gloriously hot in the mouth. His insults have a flavor that makes you lap them up with gusto, and before you have time to be angry with him for his savage assaults on your pet enthusiasms you have forgiven him for some swashing blow that he has struck at your pet aversions."

The Rt. Hon. C. F. G. Masterman says of him in the *Churchman:* "His arguments are always informed by thought and distinguished by a style which may well be the envy of his competitors. Few who have indulged in definite controversy with him have not retired, bruised and battered, from the stricken field. He possesses a flexible, distinguished and triumphant method of writing, and hates more than most things (and the list of his hatreds is lengthy) sloppiness or exaggeration or weakness disguised in rhetorical expression. He lives in two worlds: the one a life of mystical religious devotion, sincere, almost ascetic, devout, saintly; the other, the life of perpetual controversy in which he seems never to see a head without desire to give it a resounding blow . . . The objects of his fierce onslaughts (so welcome that the newspaper reporters follow him everywhere, and his *obiter dicta* are reported more frequently than those of prominent political leaders) are the idols of the market-place, the totems of the tribe; most, that is to say, of the ideals and shibboleths which are proclaimed daily as gospel in church or state."

Perhaps the most quoted phrase in the Yale lectures has been his statement that "the Gospel is good news, not good advice," and he enlarged upon this theme to an extent rather appalling to those who had been emphasizing applied Christianity to the exclusion of the mystical. "The Gospel is concerned with repentance and faith; with regeneration and a new life; with the forgiveness of sins. It is concerned with hope and above all with love. This crown of his teaching made Christ the first and greatest of the Romantics." "Christ's estimate of man's value is based on the 'transvaluation of all values'—'He that loseth his life for my sake and the Gospel's shall find it.' "

He finds cause for rejoicing in the fact that Jesus did not give specific instructions covering all the practical details of living, as have so many religious teachers, but simply established the basic rule, "Love thy neighbor as thyself," as the principle of a society. "We can find no economic precepts in the Gospels," says the Dean, "and this is fortunate, for the conditions in Palestine and those in modern America or Western Europe are wholly different. It is a disappointment to many to find that we can have no guidance in the Gospels for the ethics of business and good citizenship. The Gospel is individual and universal; all that comes between the two—the State, the Church and society—is left out, or rather it is left to the law of love." This stressing of the essential imbued the religion of Jesus with a tremendous and lasting vitality.

While Dean Inge scorns the Fundamentalists and their "Bible worship" and battles frequently and strenuously on the side of the Modernists whenever they are attacked, he is with the latter but not of them. "They are 'realists,' he is 'mystical,' " explains the

Rt. Hon. C. F. G. Masterman. "In essence he lives solitary, alone."

In any event he is too forceful a personality to be pigeon-holed. The shafts which he hurls at society are aimed in all directions and strike home most effectively where they are least expected. The mental processes of the smuggest of us are capable of being accelerated, and the special genius of the Dean of St. Paul's appears to be to start them off.

We hope he stays long and talks much in these United States.

D. H.

Shizuoka Workers at Work

Clifford R. Stetson

JUST as a sample of the real work that some of our Shizuoka church members are doing, listen to this. Mr. Shimpei Yoshida is serving his military duty this year. Fortunately he is stationed here in the Shizuoka barracks, so he can take his free time off on Sunday morning. He has been to church almost every Sunday, and usually brings one or two other soldier friends with him. Nearly every Sunday afternoon he comes for a talk with Mr. Terasawa, and he has pledged himself to get at least one new Christian from among his associates in the barracks this year. This will not be very easy, for the military organization is extremely anti-Christian. It will be fine if he succeeds. But, incidentally, it is fine for him any way, for this interest helps to keep him from unwholesome influences, while he is in the midst of conditions none too good.

Here's another. Mr. Hasegawa has gone to teach in a small village about twenty miles from here, so he has had to give up his class in our Sunday school, which he has taught faithfully for some time. But he reports that there are twenty or thirty children there with whom he has made friends, and he is starting a little Sunday school there all by himself. That s the missionary spirit.

Miss Yasuda, who joined our church at Christmas time, teaches in a girls' school in a country village. She receives the "Dojin," our church paper, and has given out copies to some of her pupils. So now she has a little group of regular readers. And some day soon Mr. Terasawa and I are going to ride out there and have a "Readers' Meeting." Perhaps this, too, will develop into a Sunday school class.

Miss Yasuda's friend, Miss Okamoto, is a teacher in the same school with my Japanese teacher. My teacher is not a regular attendant at any church, but he said he was coming to our church some day because Miss Okamoto was always asking him to come.

It is especially encouraging to us that some of our members are feeling this sense of responsibility, for in all Christian work here in Japan that has been sadly lacking. It has been Mr. Terasawa's earnest aim to develop it in our church here, and he is gaining every day. We have had to lose some of our most faithful members, and others have become indifferent, but we are thankful that these I have mentioned, and many others, are giving the church a very real place in their lives, and strengthening both themselves and the church by their faithful service.

Our Finest Piece of Public Service*

Frank Durward Adams

WHEN it was conceived and carried through, the bit of service I am about to describe did not seem particularly significant. But, in view of what it accomplished, it stands out as perhaps the best piece of social work ever done by our church. And the expense involved, both of time and money, was but a fraction of that incurred in many another less fruitful effort.

An active worker in our Young People's Christian Union is employed in a studio where a young colored woman is also one of the office force. Both girls are high type, truly representative of the best of their respective races. Naturally they became friends. The colored girl is the leader of a large group of young people in her own church. Being of unusual intelligence, culture and high moral character, she exerts a powerful influence among them. One day she suggested to our young worker an exchange of visits between their two young people's organizations. That her group could possibly be of any help to ours she never dreamed. But she was eager to enlarge the vision of her own group. She wanted them to meet white young people under the proper auspices, that they might understand each other better and perhaps allay some of the unhappy prejudice between the races.

Our Union adopted the suggestion with alacrity. Truth to tell, most of them thought of it only as a "lark." Some liked the novelty of it, never having visited a negro church. Maybe a few understood its actual significance. It was decided that our society should pay the first visit, going, on an agreed Sunday afternoon, to be the guests of the colored people.

Our churches are only a mile apart; but every city-dweller knows what a difference only a block or two can make in a place like Detroit. The church we were to visit stands in the heart of a thickly populated negro district. On the appointed day some fifty of our young people, ranging in years from fifteen to thirty-five, arrived at the colored church.

*Several weeks ago *Christian Work* announced a prize contest inviting accounts of "the best public service accomplished by any church without regard to denominational lines." Scores of manuscripts were received, but this article by Dr. Adams, pastor of the Church of Our Father of Detroit, Michigan, was given the first prize.

No royal embassy was ever more graciously received, in spite of the evident nervousness on the part of our hosts. We were conducted to the auditorium on the second floor of the old, weather-beaten, frame building; and, after a simple address of welcome, our party gave an appropriate program of songs, readings and instrumental music. Then all adjourned to the "parlors" on the lower floor, where light refreshments were served, and the colored people put on a delightful little impromptu program. The spirit of friendly good-fellowship was a revelation to everybody. Some of our young people realized for the first time that negroes were really "folks." Yet everything was in perfect decorum, without a suggestion of unbecoming familiarity.

Just a month later the colored society paid us a return visit. They came more than a hundred strong, ranging in age from four to sixty years—many of them with mixed motives, no doubt! Remembering the pathetically barren rooms in which our guests worked and worshiped, we were almost ashamed to receive them into our big, roomy, comfortable hall and parish house. However, everybody was soon perfectly at ease.

On this day the order was reversed. The colored people gave the formal program, then all repaired to the church parlors, where refreshments were served and an impromptu program furnished by our Unioners. And such happiness I have rarely witnessed as beamed upon those chocolate and ebony faces. Of course we were just as happy as they: for were we not making them happy?

Scores of our guests were eager to inspect our splendid church plant. In the midst of the enjoyment our big-hearted organist came in, caught the spirit of the occasion, and offered to play a short recital if all would come into the church auditorium. With every mark of reverence, even awe, those scores of young people filed in and listened to a half-hour of music from the great organ. The effect of it was well voiced by one young man, who said: "This is the first time I ever heard a wonderful organ like that. I'll never pass this church again without thinking of it and being uplifted."

They were loath to go. It was three hours after the time of arrival when the last guest took his reluctant departure.

I say again that this stands out as our best piece of public service for a long period. It was not merely "giving" something, for we actually received more than we gave. It was co-operative, all meeting on a common human level. The effect upon our young people was marked. They do not use the word "nigger" in the usual contemptuous fashion any more. They want to repeat the experience.

And the colored people of that other church are our friends in a new and enduring sense. They would defend us against any peril, danger, slander or vicious misunderstanding. All white people stand higher in their opinion because of us.

No sensible person, white or black, advocates the kind of social equality which involves inter-marriage and racial amalgamation. But whites and blacks have got to live side by side in America whether we like it or not. Is it not better to live as friends? And how shall we be friends if we do not know each other?

It was an investment in good will, the highest form of public service. And such investments always pay heavy dividends.—*Christian Work.*

Christian Unity

Arthur A. Blair

MUCH has been said about church unity. Indeed, this is the day of the federated church. It augurs well for the small town. Nevertheless it has long seemed to me that there is something deeper and more vital than church unity, and that is Christian unity, the unity of the spirit. This is the kind of unity that has been manifest here in Orange, and it has impressed the whole community. Aside from two Swedish churches, the Protestant churches are the Baptist, Congregational, Methodist and Universalist. Under the leadership of their pastors they united in the services of the Lenten season. Each Sunday morning the four pastors preached upon the same theme. These themes were based upon important incidents in the life of Jesus, closing, of course, with the Resurrection. This little change from the established order caught the attention of the people and the congregation in each church was materially increased. Each Sunday evening union gospel services were held, the ministers taking their turn preaching. No minister preached in his own church. The interest in these services grew till at last the church where the service was held was crowded.

During Holy Week union services were held at which the pastors spoke upon the last words of Jesus. These services closed with a union communion service in the Baptist church. Two years ago these same Baptist people refused to commune with the Universalists, although their pastor was eager to do so. At this service each church furnished a deacon. The Baptist minister presided at the table and administered communion to the Universalist minister. Surely "the world do move." This service was exceedingly well attended and impressively conducted.

A union sunrise service was held on Easter morning and every seat in the Methodist church was taken. It is said that it is many years since so many people have attended the Easter services as this year. Every church was crowded. A pleasing result at the Universalist church was an increase of twenty-two in the membership.

But the churches of the town did something else together. For two years the pastors have been talking of making a church survey, but could not seem to find time. Finally the laymen, without any suggestion from the ministers, came forward and organized themselves to make the canvass. On the last Sunday afternoon in March fifty laymen from the four churches above mentioned called at the homes

of the town and secured such information as to church preference as was needed. If the ministers follow up the work of the laymen as they ought it will mean, I believe, a great increase of interest in religion in the town of Orange. It seems to me that this Christian unity, this spiritual unity, is that for which we should strive. Each person may worship in his own church and support his own denominational interests, but unite on the things on which they agree, and work together for the upbuilding of the Kingdom of God in the community. I am told that it is many years since the people of this town have been as interested in the church as they are to-day.

Orange, Mass.

Reactions of Our Readers

INSPIRATION

To the Editor of the Universalist Leader:

In the April 25th issue of the *Leader* this poem was chosen for one of the themes in "Our Prayers Together:"

"Thine the fault, not mine, ' I cried,
Brooding bitterly,
And Fate looked grim and once aga'n
Closed in and grappled me.

"Mine, not thine, the fault," I said,
Discerning unity,
And Fate arose and clasped my hand
And made a man of me.

This expresses a truth, but is it the highest type of God-consciousness? Wou'd such God-consciousness as this bring to pass the kingdom of heaven on earth? How much inspiration would this give to the man of Willard Wattles' poem, "The Builder?"

Smoothing a cypress beam
With a scarred hand,
I saw a carpenter
In a far land.

Down past the flat roofs
Poured the hot sun;
But still he bent his back,
The patient one.

And I paused, surprised
In that queer place
To find an old man
With a haunting face.

"Who art thou, carpenter,
Of the bowed head;
And what buildest thou?"
"Heaven," he said.

We need stimulus which will inspire the man who already is living a positive, creative, dynamic life. If we can inspire him, surely we can inspire the man who feels "at outs" with God.

O. C.

* *

URGES STUDY OF THE STARS

The following letter was written by Mrs. Calvin M. Cram, for many years teacher of the Bible Class in the Church of the Divine Paternity in New York during the pastorates of Dr. Eaton and Dr. Hall. Her influence was felt widely in New York. Mr. Cram was for many years a member of the board of trustees of that society.

To the Editor of the Universalist Leader:

This Easter morning my first pleasure was to read in the *Leader* your article on "Shall Priests and Preachers Teach Dogma in the Public Schools?" This greatly interested me and I most fully agree with your point of view did wish, however, you had added to zoology, botany, etc., astronomy. I believe in the study of the stars an awakening to many would come, the consciousness of a Divine Creative Power, and this should be commenced early in life. My own interest and wonder began when I was twelve years old, and has never ceased. This winter I have revived it by hearing over my radio a course of lectures by George Leo Patterson of West Acton, I think, and if you ever have an opportunity I hope you will meet him. I've so often heard my father say when we have been looking at the evening sky, "How can any one look up at these stars and not believe in a Great Creative Power?" I wish the study might be in every grade.

I do enjoy the *Leader* and congratulate you and your associates. I am always interested in your Cruisings and the trip around the world, which I own, is constantly among my friends. Daniel Evans I call a Christian Mystic. To me it is true that "the more we live within the mind and appreciate its invisible life, the clearer becomes the invisible world, and we receive authentic tidings therefrom." To me there is a wide difference between spiritual belief and spiritualism.

My radio has just given me an uplifting sermon from Dr. Smith (Bangor).

Fannie D. Cram.

Bangor, Me.

* *

THE PROBLEM OF THE MOVIES

To the Editor of the Universalist Leader:

Dr. Rose has given me an opportunity to say a few words on what is one of the greatest problems of our day and of my own generation, by his letter indicating disagreement with my views upon the motion pictures. May I say first that I do not write "by the route of prejudice and sheer emotion." Surely no person who comes before the public in such days as these should ever speak from either prejudice or sheer emotion. I can not say I have visited as many theaters as Dr. Rose has, but I have taken opportunity, and still take it, to visit a great many. I suppose the only way to come to a scientific decision with regard to the movies in this country would be to see every last picture and then strike an average. Such is impossible for me, and I venture to say very probably rather impossible for my good friend Dr. Rose, albeit he is very enthusiastic and conscientious. We can, then, only draw conclusions from our own experiences and those of others. I have done exactly this and find my conclusions supported.

If I follow correctly the implications of Dr. Rose's letter, I should say he probably thinks that there is no such thing as the motion picture problem in this country. Let me remind him and others that no less a body than the Federal Council of Churches, represented by its efficient Department of Christian Social Service, has seen fit to consider the movies as a problem. Their conclusions are clearly expressed in a pamphlet, "The Motion Picture Problem." Because of the nature of the pamphlet the style is that of the scientist, restrained but nevertheless unmistakable.

Dr. Rose writes that the movies "moralize" recreation. Many movies are indeed screened with this ostensible purpose. But whether the preacher should show forth the evil in lurid and exact detail is surely somewhat of a question. One is reminded of the notorious novel, "Three Weeks," by Elinor Glyn, which was intended by its author to be highly sermonic. The picture, "Flaming Youth," had the same purpose, but one who

is young himself is willing to bet his all that the purpose was hardly accomplished. When one finds himself in a darkened theater surrounded by hundreds of adolescents watching the close of a "great" picture, one with a very obvious moral, watching the hero in a "final closeup" drawing soft and lengthy kisses from the painted lips of the heroine, when one hears the appreciative murmurs of not a few youngsters, the smacking of lips and actual laughter, one may think this a wholesome experience, but if so something is the matter with his thinking. This experience repeated again and again in many a "respectable" theater leads me to the conclusion that the moral purpose is but ostensible, the real purpose is to give a sex thrill. Sex is written all over and into fully seventy-five per cent of the pictures I have seen. Surely no thinking person can fail to take into consideration what effect this cheapening of human affection, this insidious appeal to sex passion, may have on American youth. Some of us are not so far from adolescence as not to know the possibilities!

True, there *are* good pictures, some that are morally good, and a few that are esthetically good. "Les Miserables," "The Covered Wagon," "The Hunchback of Notre Dame"—all these could pass with hardly a criticism. All honor to those who made them. But this does not do away with, nor even counterbalance, the appalling amount of filth poured out upon the American public. I am not suggesting here any solution. But let the public know it has a serious problem before it.

Dr. Rose and I disagree. It is not to be wondered at. Where two or three are gathered together there will disagreement be, particularly with regard to moral tests. This is strikingly shown by the fact that Sidney Howard's drama, "They Knew What They Wanted," recently investigated by District Attorney Banton on complaint of citizens that it was an immoral production, has just been awarded the Pulitzer Prize on the score that it is not only of educational value but will raise the standard of morals! So there you are!! Yes, we may disagree as to standards, but surely there are some things in this world rather obvious.

Norman D. Fletcher.

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A VETERAN VERMONTER ON THE SUPREME COURT

To the Editor of the Universalist Leader:

I have noted with satisfaction your sane and just position in the Supreme Court controversy. It is most surprising that individuals of intelligence and an ounce of independence could harbor the delusion that this high tribunal—one of three coordinate branches of the Government—is infallible in its judgments, while they nod approval of the slings and arrows hourly shot at a watchful Senate. The record of the Supreme Court in recent years in nullifying its own decrees, by reversal, should be received by these blanket apologists. I cite the instance of the reversed legal tender act of Congress, such reversal being clearly in the interest of high finance and against the people; the ignoring of a rule adopted by justices of this supreme judicial body—Miller, Strong and Bradley— in the Tilden-Hayes electoral dispute (February, 1877) which promised "an impartial examination and consideration of *all* questions submitted to the commission of which I am a member, and a true judgment given thereon agreeably to the Constitution and laws. So help me God." After taking this solemn oath they voted that the evidence offered be *not* received. Instead of pursuing the course of courts of equity, they adopted, in violation of their oaths, the quarter sessions rule. Nullification of the Sherman anti-trust law, passed by Congress to regulate extortionate and rapacious combinations of trade, are recalled in several decisions of this court, implying absolute extinction of the God-given rights and liberties of the people. One hundred and fifty years ago that resolute colonist, Samuel Adams, said: "We live under a government of three branches, Wisdom, Goodness and Power." But do American courts function in accordance with the plain understanding of lovers of truth and human justice, and who but the meek and lowly, with whom Christ walked, suffer by court decrees? If an act of Congress can be set aside by a bare majority of the Supreme Court, why not, as a check and balance, a two-third Congressional majority to safeguard the people against judicial tyranny? As a reader of the *Trumpet, Gospel Banner, Universalist* and *Leader* I am seeking to escape the meshes of big business monopoly in the brief span of earth-life that remains to me.

Rollin S. Childs.

Brattleboro, Vt.

* * *

"THE PLACE OF A RELIGIOUS JOURNAL"

THE *Churchman* offers a weekly prize of five dollars for the best short essay on subjects which are announced every week. The prize for the best paper on "The Place of the Religious Journal" was split between the Rev. Thomas F. Opie, D. D., and Miss Jane Roth. We reprint both these essays for the benefit of our readers.

The place for a religious journal is where it can do the most good. Instead of being found only in homes of church members or on tables of religious organizations I would have the religious journal like foreign missionaries seek unknown fields. A journal placed so that it can reach the greatest number of people will, of course, be the most helpful.

It seems to me that a journal placed so that people who are "waiting" may read it would do untold good. Some people will not read a religious journal, but if these very people have to wait fifteen or twenty minutes for a train they would read any journal at hand just to pass the time. So one excellent place for a religious journal is in a railway station.

Young people these days sit in rows waiting their turn at the barber's chair. Why not a religious journal on a convenient stand? Humanity surges in and out of a dentist's and a doctor's office. From the reading table they eagerly read anything to while away the weary hours. Here is a fine chance for a religious magazine.

Millions travel yearly. On every train a religious magazine should circulate. In every hotel lobby and room one should be found. In the rest room of factories and the waiting rooms of large department stores I would have one.

What an excellent chance it would have to carry its message in hospitals, sanitariums and camps for our disabled soldiers. Also in the barracks and on the ships of our navy I would place it. And in all libraries and colleges.

In every prison in the land I think there should be a religious journal. What a ray of hope it might bring the unfortunate inmates. Also I would have one in every home for old folks and in every county poor farm. A religious journal is like seed blown by the winds of fate, and no one knows on the rocky hillside of whose heart its words may lodge, to root, blossom and bear fruit.

Jane Roth.

Never was there more need than to-day for a real religious journal. Many church periodicals there are which pose as religious journals. Most of these are not worthy of the name. They are mere ecclesiastical, denominational or sectarian organs —dull, unenlightened and unenlightening.

Most of our so-called religious journals miss the mark a thousand leagues. They are full of bigotry, partisan pleading and insipid denominationalism. Most of them do not know the difference between the religion of Jesus and the ecclesiasticism of a school of bigots and blind guides.

The truly religious journal, if it senses the issues of the day—instead of harking back to the dead issues of yesterday—has a place in the forefront of American life.

More people are interested to-day in religion than in politics or sports—yet the daily press seems to be written almost solely in the interest of things secular. More persons are interested in religion to-day than are interested in art or the drama—yet the daily press is edited almost solely without any view to meeting this fact. More people are interested in religion and the Church

than in law and the criminal courts—yet special reporters cover these fields assiduously and leave the field of religion almost entirely alone. More people are interested in religion than in the markets, in golf, in fashions or what not—yet the press does not seem to realize this fact and makes little or no provision for regular, intelligent, unbiased and technical handling of matters religious. To me, an old newspaper man, with an insight into the mind of the press and the mind of the public, this has seemed a strange fact. Until the daily press makes adequate provision for covering the great field of religion, in which nine-tenths of the people of America are interested and more or less deeply concerned, the religious press must endeavor to satisfy the public.

There is need for fearless and untrammeled editing, for painstaking and reverent reporting, and for skilled and careful composition on the part of the religious journal to-day, the like of which has never been the case hitherto. Men are tired of and disgusted with the manner in which church periodicals cater to sectarian animus and to denominational bias. People who think are no longer concerned with these petty and unworthy matters—when vital things are screaming to be given a place in the columns of the church papers. Men are tired of and disgusted with the way religious editors waste precious space and printer's ink on matters of fly-speck importance when matters of mountainous concern cry out to be heard.

Many editors of church papers have no appreciative grasp of the fact that we of to-day are in the very midst of a reformation in religious matters quite as significant as if indeed not much more so than the Reformation of the middle ages. For the religious journal that is edited with an appreciation of to-day's religious needs, opportunities and general trend, there is a foreforefront place in thinking America—in the homes, in the libraries, in the schools and colleges and wherever men and women are discussing, dissecting, testing and weighing matters which affect the soul of the individual and the life of the nation.

Thomas F. Opie.

* * *

ELEVEN WORLD RELIGIONS WILL UNITE IN CONGRESS FOR WORLD PEACE

For the purpose of bringing the combined influences of the world's leading religious faiths to bear upon the problem of world peace, an international religious congress will be held at Geneva in August, 1928. The first announcement of the Congress was made March 16 at the headquarters of the Church Peace Union, following a meeting of the trustees of that organization. The plan was outlined and discussed at this meeting and the trustees voted that a portion of the income from the trust fund set aside eleven years ago by Andrew Carnegie for the promotion of international justice and good-will through the Churches should be devoted to the preliminary organization work of the Congress to be held three and one half years hence.

Plans already approved indicate that this will be the most comprehensive gathering of religious leaders that the world has ever known. Eleven religions will take part, each of which will be represented proportionately in a World Committee of One Thousand as follows: Christians (including Protestants, Roman and Uniate Catholics and the Eastern Orthodox), Jews, Mohammedans, Buddhists, Confucians, Shintoists, Taoists, Hindoos, Parsees, Jains, Sikhs.

Each of these religions will be represented by a vice-president. The active work will be under supervision of a conference committee of sixty which will appoint a cabinet of seven members. The officers will be a president of the Committee of One Thousand, a chairman of the Conference Committee, a general secretary.

According to the official announcement the purpose of the Congress is:

"To bring together representatives of the world's living religions to discuss the questions relating to international justice and good-will. To make known the content of each religion relating to these questions. To compare the ideals of human brotherhood and world peace of each religion, and if possible secure agreement on the following propositions:

"The emphasis on human brotherhood as essential to all religions.

"World peace can be established only through the recognition of Universal Brotherhood.

"The religions of the world can co-operate by each working in its own sphere for the attainment of these ideals.

"Adoption of general plans looking toward this end."

It is announced that the members of the Committee of One Thousand will not represent their religions officially, "but each will be chosen because of his own fitness to serve on such a committee and because he is a believer in one of these great religious faiths."

As tentatively outlined the Congress will last for fifteen days. The first and second days will be devoted to organization and the delivery of keynote addresses, one each by an outstanding representative of the East and the West, one from the Near East and one from Central Europe. From the third to the thirteenth day inclusive, one day each shall be devoted to an exposition by a leader of one of the great religions on the following topic, "What Can My Religion Contribute to International Justice and Good-will?"

The fourteenth day will be devoted to reports of committees, adoption of resolutions, etc., and the fifteenth day to appropriate ceremonies and addresses. The official languages of the Congress will be English, French and German.

The plan as outlined to the trustees by Dr. Henry A. Aikinson, General Secretary of the Church Peace Union, received general approval by unanimous vote.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Appropriate Names

Keturah and I were giving this old Planet the once-over, and we sat on deck for a time and I arose and walked about. And it was not precisely level that way. And I met a gentleman from Louisville, and he led me to the Rail, or it may be that we were both pitched there, and he looked out wistfully over the Vast Waters whereon we had journied many days and had not seen another ship nor any land, and he inquired of me, saying:

Stranger, can you tell me the name of this here creek?

And I answered and said, Colonel, it is named the Pacifick Ocean, and Pacifick meaneth calm and gentle.

And he said, Hath it ever occurred to thee how many things are wrongly named? I have a friend whose name is Long, and he is a short man, and another friend whose name is Short, and he is tall. And once in our State, sir, there was a duel, in which the Principals were a Colonel Shott and a Major Knott, and in that duel Knott was shot and Shott was not.

And I said, In that case it were better to be Shott than Knott.

And he said, This old creek hath no right to the name Pacifick. He who doth ford it from California to far Cathay is right likely to encounter High Water.

And I said, To give a dog a bad name is well nigh the same as to hang him. And to give an Ocean the name Pacifick should give it something to live up to.

And he said, It doth not always work. In our State the sons of old Colonel Carter, whose name should give them much to live up to, are about the orneriest rowdies in our neck of the woods, while the sons of old Jim Butcher, who died with his boots on, and with nothing solid under his feet, are among our best citizens, sir.

And I said, Nevertheless, a good name is a priceless possession. And the Pacifick hath still time to reform before we reach Japan. Let us hope that its name will inspire it to Better Behaviour.

And he said, It may be; but it is a very uncertain stream thus far, about the worst I have ever forded.

And, indeed, I think the Pacifick and some people with good names are under obligation to behave better.

Home and Children

IN SEARCH OF HAPPINESS

To-day I heard a robin sing,
I think I saw,
Come creeping up across the hills,
The first faint flush of spring.
I lay upon the good brown earth
(How sweet it is in early May!)
And felt the breezes on my cheek
And dreamed a dream—but say!
Where can I look for Happiness?
It's getting late. I'm on my way.
I am in search of Happiness.

I know the taste of good sweet bread,
The warmth and cheer
Of glowing hearth at close of day,
With where to lay my head,
The nectar of a sparkling spring
To thirsty lips; and I have known
The kiss of love, and little hands
Soft clinging to my own.
But I must on. Ah me! too soon
I'll find life's little day has flown
And I not met with Happiness.

Yes, twenty thousand times, I own,
The sun has risen
In majesty above my head.
'Tis true that I have known
As many wondrous nights, alight
With moon and stars that seemed to say
My God was very near to me,
If I but had the time to stay.
But I was seeking Happiness.
Ah, do you think that on the way
I might have passed by Happiness?

Muad Morrison Huey, in Youth's Companion.

* * *

JOCK'S COMING-IN PARTY

Rose Brooks

"ASSISTANT to interest the young people and children—that's my humble suggestion," Nancy overheard Mother say to a chance caller.

"Perhaps," assented the caller vaguely. Having herself no children, she wondered why the rising generation, however young, must always be a weight in the scales. "Deplorable he's not married," she made answer. "A minister's wife is such an asset, if she's fitted."

"Jack of all trades—that's what a minister's wife is," said Mother. "Oh, well, Mr. Towne will soon be here, and there'll be the usual receptions, and we'll know soon enough whether he's a round or a square peg"—

Scampering out the back door, Nancy promptly forgot all talk of the new minister. Two days later, as she scurried in from school, Mother called: "Letter for you on the hall table, Nancy! Square envelope. Looks like a real invitation."

Envelope in hand, Nancy ran into the kitchen, where Mother was scrambling luncheon eggs. "For me! Oh, Mums, read!"

And in amazement Mother read: "Mr Towne, he new minister of your church, hopes, if you are between five and twelve years old, that you'll come, next Saturday at three o'clock, to Jock's coming-in party at the parsonage."

"Has he come?" demanded Nancy. "Have you seen him? Who's Jock?"

"No," said Mother, eyes rereading the extraordinary invitation. "He preaches for the first time next Sunday. His housekeeper has been at the parsonage for a week—windows open, dust-mops shaking, blankets airing. Well," she finished with one of her quick smiles, "I didn't know how lucky we are! Here we've all been thinking no one can fill dear Mr. Jordan's place. To make the first move, and to make it in the right direction"—

"If you're between five and twelve, it says," Nancy interrupted. "Oh, my goodness, everybody I know can go! Who do you s'pose is Jock? Oh dear, it's only Wednesday!"

Three o'clock on Saturday afternoon saw a gay troop fairly running down the elm-shaded street on which the square, old-fashioned, pumpkin-yellow parsonage stood. Through the gate, wide open in hospitality, crowded the entire Sunday school up to the age of twelve, dainty little girls in flower-colored dresses, shy little boys, clean and combed.

An unseen hand opened the paneled front door, and out bounded a great gold and white collie, ears cocked, tail wagging with joyous welcome.

"Ho!" greeted the children. "Oh, look!" Formality, shyness, flew to the winds, and laughter and chatter of many childish voices filled the old garden. For hanging from his collar the welcoming collie bore the plainly printed placard: "I'm Jock Towne. It's my party you've come to. Let's have a great time!"

And did they? They did, all his guests and Jock no less.

While laughter and fun over their novel host were at their height, the new minister appeared among them from nowhere in particular. Greet each shy child at his door with a grown-up handshake? Not he.

"Jock's the finest ball player you ever saw," announced a jolly voice, and before the children could be shy, there was a young man, tall, square-shouldered, who ordered the rollicking collie, "Catch, Jock!"

With a yelp of joy, Jock raced like a yellow streak across the lawn and whirled in the nick of time to catch in his white teeth a tennis ball pelted at him with accurate aim.

"Again? One of you boys throw this time," and the new minister stooped for the ball which Jock had laid at his feet, and handed it to the boy nearest.

"We can throw a ball, too—girls can!" suggested a blue-frocked little girl who was fluttering about like an animated larkspur. Such a game it was! Jock loving it as much as his guests; Jock catching and returning the ball till his red tongue lapped gratefully the water which the housekeeper laughingly brought out and set before him. "Used to Jock's parties," she said to the crowding children. "Never was such a dog for party-giving. Stay? No, I have to see to the part that's coming in the house."

Playing catch was by no means Jock's only game. Hide and seek left him quivering with delight. The children held him, laying soft hands over his brown eyes, while his master hid. One shrill whistle and Jock, atremble with excitement, leaped from the detaining hands and whirled from tree to tree, till a joyous bark announced his find.

Where had the golden afternoon gone? It couldn't be five o'clock, but Mrs. Brown, the housekeeper, said it was, and that the "party-part" was all ready in the house.

Jock and his master took the lead, and two by two the chattering children followed. "Oh! Oh! Ah! Ah!" The procession had halted just inside the front door. Tables everywhere—big tables, small tables, middle-sized tables, in the dining room, in the wide hall, in the bright living room. And around them, chairs crowded as close as chairs would go, each with a gay balloon bobbing from its back. And in the middle of each table was a round, frosted cake, candle-lighted.

"Jock is three," said Mr. Towne. "A candle for each year! Two or three cakes for each year, for Jock!"

Ice cream, of course, and cocoa and sandwiches, and who do you think cut the cakes? Mr. Towne? No. Mrs. Brown? No. Jock? Yes! To be sure Mr. Towne held his paw and the long knife in his guiding hand, but assuredly Jock cut the cake—sitting straight and obedient in his chair, at the head of the longest table, and keeping his brown eyes fixed trustingly on his master's face.

When his turn came, of course he ate his own piece of cake—ate it a little hastily for perfect manners, and then jumped down and trotted round the other tables, in answer to many invitations, and ate crumbs and bestowed caressing licks with his red tongue with affectionate indiscrimination.

Never did guests leave a party more reluctantly—never had the ice of acquaintanceship been more quickly and completely broken.

"He doesn't go to Sunday school? Jock?" Jimsy Cutler was inspired to ask, as he patted his dog host a lingering good-by.

"How can you ask?" Mr. Towne's serious voice hinted surprise which would have whelmed Jimsy with embarrassment had he not instantly heard, "To be sure he goes, though no farther than the entry. There he can greet all incomers and outgoers and take a long nap between times. Jock and I are partners—and that's for all the time, you know—Sundays, week days, all the days."

No doubt as to the success of that party, not the slightest doubt. From the children's point of view. From the grown-ups' point of view no less. Perhaps it was a "two birds with one stone" party, for hadn't Mr. Towne unerringly taken the shortest cut to all their hearts—grown-ups and children alike?

At any rate, minister, congregation, and Sunday school felt surprisingly like old friends on that first Sunday that the new minister stood in the pulpit and that Jock napped on the entry mat.

"Certainly he has the Sunday school behind him, a solid and unanimous phalanx," said Nancy's mother gleefully, after the service, to that same caller who appeared in the first of this story.

"Did I ever hear you offer as your opinion that an assistant to help interest the young might be an asset?" remarked that same caller in all innocence.

"Certainly—I, myself," admitted Nancy's mother joyously. "If ever the tables were swiftly and adroitly turned upon an advice-offering congregation"—

"Mother!" Nancy ran after them. "Oh, Mother, look! Didn't I tell you he was a beauty!"

Mother stooped to take a politely uplifted paw and said: "Jock, never was I gladder to meet an assistant. And you are far more beautiful than any one who I imagined might fill that important position!"

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* * *

PERILOUS SEAS IN FAIRY LANDS FORLORN

Dr. William Beebe ought to be restrained from exploring the inner mysteries of the Sargasso Sea. Let him dredge up all the clams and crabs he likes, but why should he go poking round trying to destroy our faith in one of the few mysteries left in an overexplored world? How many times have we thought wistfully of the streets of lost Atlantis, hidden away there in the green, impenetrable meadows of that ocean! How many dull eyes have brightened over the imaginary contemplation of that fleet of stately Spanish galleons drifting forever in the silence, the skeleton captain in his cabin sitting at his dice and wine, the crew all tattered skeletons, the cargoes "of diamonds, emeralds, amethysts, topaz and cinnamon, and gold moidores."

We have chapter and verse for believing in that picture. Did not Professor Aucharsward, a Danish naturalist, exploring in 1871 with a crude contrivance for cutting his way through the vegetation of the Sargasso Sea, find on its outer fringes the bow of a vessel protruding above the weeds? "I will not be believed when I say that a brass cannon, hanging to her bleached deck, the carriage long since rotted away, has the Spanish crown mark and the date 1625."

Professor, *we* believe you. It is an article of faith with us that the center of the Sargasso Sea is a solid mass of romantic wrecks—not oil tankers and tramp steamers, but galleons and galleasses, West-Indian merchantmen and clipper ships—nay, even Phoenician galleys and Roman triremes and shield covered viking raiders. We shall adhere stubbornly to this belief in spite of Dr. Beebe, but we hope he does nothing to make it harder for us to convince others that our faith is true. We have never insisted that a strange race inhabited a great lost island in the Sargasso Sea, a race of unearthly beauty and innocence and culture. We incline to that belief, but we do not insist on it. But the solid mass of wrecks we know to be a fact, and we think Dr. Beebe ought to confine himself to bugs and fish and not go poking around where he doesn't belong.—*Independent.*

* * *

STATION NUTT

Gloomily the man in the public library stood staring at the volumes of the encyclopedia—from AUS down through BIS and CHA, clear to ZYM. "I guess I've got a lot to learn," he muttered. I never get any of those stations on my set."—*American Legion Weekly.*

* * *

HIGH-PRICED STUFF

Professor of Chemistry: "The air in its natural state contains oxygen, nitrogen, aqueous vapor, argon and carbon dioxide, also traces of hydrogen, krypton, neon, zenon and helium.'

Fair Co-ed: "No wonder the poor can't afford it."—*Life.*

* * *

"No matter how little he's getting; No matter how little he's got; If he wears a grin, and is trying to win, He is doing a mighty lot. No matter how humble his job is, If he's striving to reach the crest. The world has a prize, for the fellow who tries—The man who is doing his best."

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Confessiones Fidei

The Soul's Sincere Desire. By Glenn Clark. The Atlantic Monthly Press. $2.00.

The Religion of a Sceptic. By John Cowper Powys. Dodd, Mead and Company. $1.00.

The Autobiography of a Mind. By W. J. Dawson. The Century Company. $2.00.

There was a time when the individual's opinion on religion was worth very little, but the Protestant Reformation changed that. There was a time, too, when the individual was not greatly concerned to express his opinion, however firmly he might hold it, and that time is gone. To-day we have reached a state of affairs wherein authority does not exist, one man's opinion being quite as good as his neighbor's. This is a situation which free minds welcome and will fight to preserve, but it is also a situation which gives rise to a great deal of loose thinking and looser writing on religious themes. Refusing to accept the authority of the Church or the authority of the Bible, people veer with the winds of curiosity and fashion. New sects spring into existence over night. Any prophet can win a hearing, whether his message be new or very old, so long as he catches the public attention by some gesture of novelty.

Take, for example, Glenn Clark, who is a professor in a Western college. He has nothing new to say, but the old story about prayer and its answer was hailed with delight by the undeniably intelligent readers of the *Atlantic Monthly*. In book form, somewhat expanded, it will almost certainly be widely read and generally liked. To some people his very sincere narrative of what prayer has done for him will seem like the very word of God, and they will hear in Clark a voice crying in the desert of materialism.

What Clark is driving at is summed up in the first paragraph of one of his essays: "Prayer is governed by the same laws that govern the growth of the flower in the crannied wall; it is controlled by the same laws that control the flow of a stream, the art of a game, the life of a bee. For as God is in all things, so are His laws prevailing in all things; and as God is the same yesterday, to-day, and forever, so are His mighty laws the same yesterday, to-day, and forever. As prayer is life raised to its highest degree, so the laws of prayer are the laws of life raised to their highest expression. A man who learns and practises the laws of prayer correctly should be able to play golf better, do business better, work better, love better, serve better. For to learn how to pray is to learn how to live." Without being unduly critical, it is fair to say that this is very trite and not particularly appealing. The value of the paragraph quoted, of the laws of prayer Clark gives, of the illustrations he draws from the game of golf, is the value of a confession of personal faith. As such the book is interesting and instructive, as is the response it has received. They testify to the existence of a simple piety independent of creeds and philosophies. If we rebel at the acquisitive motive which creeps into the book, we must remember that Jesus taught people that if they sought the Kingdom of God first other things would be given them. Clark does no more.

In Clark's book one finds a certain robust healthiness which is strikingly absent from Powys' brief essay, "The Religion of a Sceptic." The thoroughgoing sceptic is an intellectual bankrupt. Denying the existence of truth, he is able to believe whatever he wishes. "The truth," says Mr. Powys, demonstrating how words linger after their meaning is gone, "is, we have reached a level of human consciousness when for minds of a certain imaginative tincture what we call Theology has become Mythology, what we call Morality has become Casuistry, and what we call Redemption has become the adjustment of a particular type of temperament to the chaotic jumble of life." "It almost seems," he writes, "as if a person's mind had to follow four stages of development before it apprehends the true secret of religion. The first stage might be called emotional belief. The second, metaphysical belief. The third, absolute disillusionment. The fourth, esthetic understanding."

From these two quotations it is easy to see that Mr. Powys ostensibly subscribes to the Christian faith, not because it is true but because it is beautiful. "Out of the melancholy Prophet of Judea," he declares, "we have created for ourselves a beautiful Western god whose lineaments are touched by the sunlight of Greek seas, by the shadows of Celtic forests, by the silences of English pastures." He is touched by the mass though he laughs at the doctrine of transubstantiation. In a sense he believes in the virgin birth and the resurrection, for they have beauty if they have not truth, and in a world where truth hides at the bottom of an unfathomable well beauty is rightly the object of our desire.

Powys will be no more successful than Clark in winning converts, but he makes an interesting statement of his own faith and he will find a certain group responsive. We repeat that such scepticism as his is intellectual bankruptcy. Lacking the rugged strength either to believe or to doubt, he chooses the middle path of cowardice. In many respects his position is akin to that of Santayana, but Santayana makes no pretense of accepting the Christian epic, willing as he is to recognize its beauty. Powys wavers, and through all his beautiful verbal precision, his lovely concatenation of phrases, is the permeating presence of sad sophistication, of decadence, of despair, particularly of despair, despair from which he flees and, fleeing, rationalizes his flight.

Dawson's mind, which he describes in process of development, combines two of the best qualities of Clark and Powys, the simple faith of the former and the love of beauty of the latter. His book is a direct narrative, recording various stages in his intellectual growth, his childhood in rural England, his experiences in London, Glasgow, and then again in London, and finally his coming to America, where he has been for some years a successful pastor. With the external events of his life he concerns himself but little, making the book what its title suggests, the story of a mind. It is not his churches and his successes in them that he describes, but his poems, his ambitions, his experiences with people, and his experiences with books. In particular he mentions his books, telling us how Byron influenced him, how Browning. His discoveries of Stevenson, of Kipling, of Mark Rutherford, of Emily Dickinson—these are the remarkable events of his life.

Of his early desire to be a writer Dawson tells us in terms of his experiences in securing the publication of his first two books of poetry. Then he speaks of his later books and their fortunes. Near the close of the volume, speaking once more of the urge to write, he says, "And the proof of the obstinacy of this passion is that, with thirty or forty books to my credit, I must needs write one more, without hope of material reward or reasonable assurance that any human being will value what I write." Closely linked with his desire for self-expression is his love of beauty, which seems to have been from the first a part of his religion: "Nothing that is in itself unbeautiful can have the least vital relation to religion; and, conversely, anything that is beautiful in itself or ministers to the sense of beauty is essentially religious." Yet he is not the pure esthete, and he tells how he was thrilled with a passion for social justice, a passion which made him see that Jesus was not simply a poet but also a prophet. The two strains mingled, each tempering the other.

Written without a shadow of a desire to convince or to convert, Dawson's book is far more likely to result in conviction or conversion than are the books of Powys and Clark. Clark is so anxious to convert that he talks like a salesman, mingling

sentimentality with a shrewd appeal to selfish motives. Powys has sold his intellectual birthright for a mess of esthetic pottage. Dawson, writing in a style of placidity, graciousness, and urbanity, portrays a mind which seeks beauty without neglecting truth and justice, which bears witness to faith in a moral universe without lapsing into sentimental platitudes about the nature of God. But to commend him is not to question the sincerity of the other two, who, like him, testify to the faith that is in them.

* *

Two New Books on Religious Education

The Curriculum of Religious Education. By George Herbert Betts. The Abingdon Press. $3.00.

The movement known as religious education has been described as a passing fad, as the child of defeated and disappointed officials, and as the natural fruition of developing spiritual forces. Whatever may be one's opinion as to the value and permanency of the movement, there can be no doubt of the fact that much literature is being produced and is being widely read. And, as is often the case with a new movement, the writings are pleasing to those who believe in experimentation and change and disconcerting to those who want to let the present alone or desire to return to the past.

Professor Betts has written upon many phases of religious education, and now deals with the problem of curriculum. The three divisions of the book correspond to the three major purposes as set forth in the foreword: (1) to give an outline of the historical development of the religious curriculum; (2) to formulate principles which will guide the making of a curriculum of religious education; (3) to evaluate the current curricula of our church schools.

Of primary interest to the average reader will be the principles which are set up as a guide to curriculum building and the evaluation of a number of lesson courses which are in present day use. The list of twelve principles is intended to cover the whole range of curriculum building, including not only materials which impart information but also those which develop attitudes and habits of living. The principles are as follows: (1) Definable, attainable, proved and measurable goals. (2) Goals which are child centered. (3) A curriculum which meets the three-fold spiritual need of the individual: knowledge, attitudes and skills in living. (4) Goals centered in a Christianized democracy. (5) Subject matter of the curriculum suited to accomplish its aims. (6) Subject matter suited to the needs, capacities and limitations of the individual. (7) Subject matter which ministers to the needs of present-day social experience. (8) Sources of religious experience taken account of. (9) Literary form and quality in accord with the supreme tests involved. (10) Mechanical form representing the best of the bookmaker's art. (11) Organization of the curriculum governed by principles of psychology. (12) Pedagogical provisions for the use of proved educational science.

A score card is proposed as an instrument for objective measurement. It is upon a 1000 point basis and has the following major items: content, 400 points; literary technique, 150 points; pedagogical provisions to aid the learner, 200 points; pedagogical provisions to aid the teacher, 150 points. A separate score card is submitted for evaluating mechanical features.

The third division of the book is devoted to a critical analysis of current religious education curricula. The International Lesson System, Constructive Studies in Religion (University of Chicago Press), the Completely Graded Series (Scribners), the Bacon Course (American Unitarian Association), the Christian Nurture Series (Protestant Episcopal), the Lutheran Graded Series, the Gary Leaflets, the Baptist Week Day Series, Westminster Text Book of Religious Education, and the Abingdon Week Day Religious Education Texts, are analyzed and criticised. A fair sample of the type of criticism offered may be seen in the following comment on the Beacon Course: "The Beacon Course represents a commendable attempt at curriculum making. As is natural and right, its materials and methods are shaped by the point of view of the Church which it serves. Evangelical workers will miss in some of the courses something of the warmth, the overt and explicit religious emphasis, and the preponderance of biblical materials which they demand. . . . On the psychological side, a fair criticism of the series as a whole seems to be that it is somewhat too advanced for the ages specified. . . . The teachers' manuals supply fewer details of pedagogical direction than is characteristic of some of the series, thereby throwing a larger responsibility on the individual instructor."

Materials for teaching religion in the home, and the Catholic, Jewish and Mormon curricula, are briefly criticised in the last part of the book.

Outside of the academic field, teachers' training classes, study groups in the church school, committees seeking curriculum materials, and individual church school workers will find the book helpful in giving an understanding of the many considerations which enter into the selection of lessons to be used in the religious training of children. The questions at the close of each chapter direct thinking along many lines which are closely associated to the curriculum. The score cards should prove of value to the professionally trained workers.

Any one who attempts to give an account of such a subject as the curriculum will find it hard not to run counter to cherished beliefs and opinions at every turn. Many of Professor Betts' statements will be challenged, and not a few condemned. There will be complaints that his method is nothing original and has been borrowed from public education, and further the question may be raised as to whether or not the borrowed method can be applied to religious education. The majority of progressive leaders, however, will look upon the book as a step in the right direction—an honest attempt to deal with a pressing problem in a scientific manner.

J. M. R.

Liberal Christianity and Religious Education. By Adelaide T. Case, Ph. D. The Macmillan Company. $2.00.

Is religious education functioning as a liberal Christian movement? Professor Case attempts to answer this question. She first sets forth the distinctive positions of liberal Christianity by a series of quotations from different writers, among whom are Professor Kent, Dean Brown, Dean Mathews, Professor Coe, Harry E. Fosdick, Sherwood Eddy, Coe Hayne, Professor Hartshorne, and Dr. Lyman Abbott. It is significant to note that the author includes in the distinctive positions of liberal Christianity not only certain interpretations of the Bible and doctrine, but also certain attitudes toward social welfare, international and interracial relations, and certain opinions concerning human nature and the educational process. Any one who claims to be a liberal Christian should read this section of the book, both for the purpose of testing his own liberalism and for the broad application it gives the Christian religion.

Having outlined the position of liberal Christianity the more specific task is begun in seeking an answer to the question, "To what extent has Protestant religious education adopted the educational objectives implied in the liberal movement?" Material is brought together from four sources: (*a*) leading writers in religious education, (*b*) denominational and interdenominational agencies for religious education, (*c*) curriculum material used in the church school, and (*d*) workers engaged in religious education. In each field of inquiry the results show religious education poorly qualified to give the developing generation the attitudes, ideas, and ideals which are distinctive to liberalism. Dr. Case states her conclusion as follows: "Beyond question, the picture of the present situation is not that of a system of education efficiently adapted to spread among people either the ascertained knowledge, which is one factor in liberalism, or the religious attitudes and conduct that liberalism implies. The people at large can not be expected to be better educated than

(*Continued on page* 28)

Our Young People and Others

Conducted by Granville Hicks

PRESBYTERIAN STUDENTS DISCUSS

Conferences of students assembled to consider various religious problems have become common on the whole, but there is still much interest in what the young people of the various denominations are doing. Next to the Methodists the Presbyterians seem to be most energetic, and the report of their Easter conference, printed below, shows in particular a lively interest in some of the questions that are coming very close to causing a split in the Church. It will be noted that the conference was conspicuously liberal, the conservatives failing to attend. The account is taken from the *Christian Century:*

"Easter seems to have become a recognized time for student gatherings of a progressive nature. A year ago the representatives of the Methodist students came from all parts of the country to the convention in Louisville, Ky., that remains a landmark. This year the National Presbyterian Student Conference utilized the same period. Approximately 200 students gathered in Ann Arbor, Mich., and for four days wrestled with the issues that bulk largest in student thinking. Representatives of the regular organizations of the Presbyterian Church were present, but the gathering was a student one, and the students held in their keeping the right to order the program, to conduct the discussion, and to adopt the conclusions of the conference.

"Men of the older generation in the Presbyterian Church, like Dr. James E. Clarke, editor of the Presbyterian *Advance*, and Dr. Charles F. Wishart, former moderator and president of Wooster College, introduced the consideration of moot points. To some extent, members of this same generation sought to give the benefit of their experience to the student delegates in the periods of general discussion. But for the most part it was a student convention. The set speeches created little excitement, with the single exception of the speech made by Howard McCluskey, a member of the student generation. The main interest lay in the open discussion.

"At the beginning of the convention the delegates, under the urging of Mr. Harry W. Seamans, of the University of Illinois, propounded the questions which they wished to have discussed. There had been little doubt as to what some of these would be, but the delegates were at perfect liberty to bring in other issues than those which the program committee had had in mind. Long periods were spent in sectional groups in which questions of creed, politics, and social relations were threshed out, and from which recommendations were brought to the main body.

"Last September a preliminary meeting of Presbyterian students, held at Saugatuck, Mich., adopted a series of findings that were seized upon with loud cries of apprehension by the conservatives in the denomination. It was apparent at Ann Arbor that many of the church leaders present, however liberal their personal leanings, were apprehensive lest this national gathering adopt resolutions of even more radical tendencies. In fact, if there was any constraint in the conference it came from the solicitude of certain of these church leaders lest the students, in their eagerness for progress within the Church, hurt that cause by too much boldness. And it is likely, in view of some of the actions taken, that the conference will become a focal point for attack within the denomination.

"The situation within the Presbyterian Church was accurately reproduced by the amount of attention given by the students to creedal questions. The war issue and the race issue came up, and were discussed and voted on, but they did not have the 'bite' in them at Ann Arbor that they had at Louisville and Indianapolis. Presbyterian students are too much occupied with the question of the Westminster Confession to give more than passing attention to these other issues. And it was the student desire to say something about the confession that would make plain their determination to be emancipated from its literal provisions that brought the words of caution from their elders. After starting with a politic paragraph, in which the students sought to 'express our reverence for its (the Westminster Confession's) historic position as the *magna charta* of the Presbyterian Church,' the action went on to declare:

" 'We believe that a creed can only be the expression of certain men's interpretation of Christianity as they understand it. Recognizing that thought progresses and that interpretations change with the advancement of knowledge, we believe that forced subscription to a fixed and formal creed may impair the integrity of the individual conscience. Therefore, we are opposed to the requirement that ministers and elders of the Presbyterian Church subscribe to the Westminster Confession of Faith.'

"In further paragraphs, favoring 'a creed which is a statement of purpose rather than an elaboration of theological ideas,' the students outlined the sort of creed to which they are ready to subscribe in these words: 'We purpose to bring all men into a fellowship with God, and to bring to pass His kingdom on earth, through a realization by all men of the living power and of the teachings of Jesus Christ.'

"Opposition to the adoption of such findings might have been stronger had the conservative schools of the Presbyterian Church been better represented. There were, of course, no delegates from Southern Presbyterianism. In addition, there were almost no delegates from the schools of the Northern denomination that glory in their orthodoxy. Princeton Theological Seminary, for example, was conspicuously absent from the roll of institutions sending delegates. The fundamentalist wing seemed content to stay away from Ann Arbor, confident of their ability to find plenty to attack in what was done there.

"On such issues as war and race the actions taken, when compared with the utterances of other student gatherings of recent months, seem very mild.

"The war resolutions, while standing for 'the freedom of the individual to decide whether or not he shall participate in war,' declared war un-Christian, denounced such educational and propaganda methods as foster a war spirit based on bigoted nationalism, called for participation by the United States in the World Court and the League of Nations, favored active participation by the Presbyterian Church in all efforts for peace, and closed with this statement:

" 'We advocate that the Church live its mission and put Christianity first, loyalty to the principles of its recognized head, Jesus Christ, above national government, and that it refuse to be used as a tool of the government in the prosecution of any war.'

"The discussion on the race problem eventuated in resolutions calling for the correction of personal attitudes, and the formation of interracial commissions for common study of the problem on all campuses where it exists. Other resolutions defined the function of the Church in social terms, favored a flexible Presbyterian student organization in colleges, called for increased participation by the denomination in interdenominational concerns, and approved the selection of certain leaders of the Ann Arbor conference to participate in the promotional plans of the contemplated interdenominational student conference."

For the Quiet Hour

In every action of religion God expects such a warmth and a holy fire to go along, that it may be able to enkindle the wood upon the altar and consume the sacrifice; but God hates an indifferent spirit. Earnestness and vivacity, quickness and delight, perfect choice of the service and a delight in the prosecution, is all that the spirit of a man can yield toward his religion.

Jeremy Taylor.

We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn.

William M. Taylor.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

MEMORIAL MEMBERSHIPS

We were sitting by the hearth fire dreaming more than ta'king, when suddenly my friend said: "I have just taken out a Memorial Membership in the Women's National Missionary Association for my mother. She would have been eighty-four years old this month had she lived."

And then I began thinking about *my* mother, who had died when I was eighteen. She never belonged to a Missionary Association because there was no such organization in our Church at that time, but as I thought of her interest in all who needed help, her sacrifices that her children might receive an education and her insistence that this education be received in schools where Christian ideals predominated, as I thought of her deep interest in the annual missionary sermon of our church, preached by a returned missionary or a secretary of the Missionary Board, as I remembered her joy in entertaining, at one time, a quartette of Fiske Jubilee Singers who were touring the country in the interests of their college, singing their way into the hearts of the people—as I thought of these things, I knew perfectly well that my mother would have greatly enjoyed being a member of a Mission Circle which studied and gave funds to the work in North Carolina and Tennessee, to Blackmer Home and Dojin House, and it seemed to me a very happy privilege was mine, as her daughter, to make her now a Memorial Member of our Missionary Association. The very thought seemed to bring us close to each other.

I am glad we have our new Memorial Member certificates, and I am wondering if there are not many more women who would like one of these to hang beside the picture of one whose life had been a benediction and who, though gone from this life, would by this gift be still blessing others down through the years.

I remember one May day, twenty years ago, being in the cemetery with a friend whose husband had passed away three months before. As we stood beside the grass-covered mound, she said: "You see I have just the markers here because I am planning to put my husband's monument up in China. You remember his interest in Dr. C's hospital in inland China? Well, I am going to endow a bed in that hospital where, as long as hospitals shall be, some one may be ministered to from a good clean bed in the spirit of him who came 'not to be ministered unto but to minister.' "

And then it all came back to me. That evening on the train six years before, when, going out from Minneapolis, we had met the medical missionary and his wife and two little boys who, after a year's furlough in this country, were on their way to the Pacific coast, bound for inland China.

After hearing about the hospital, the only hospital to serve an area as large as Illinois, our good friend had said to the missionary: "See here, I've just given up tobacco and I would like to send my tobacco money every year to you, to help carry on your work. I'm having a fight to give it up, and I believe I can win out more easily with your hospital in my mind. It must be wonderful to serve where your work counts so much to human life."

And he kept his word. Every year until his death the money was sent, and now, with his passing into the life beyond, the contribution was not to end, for with the endowed bed his good work would still be carried on.

I like the *living* memorial—stones will perish, but deeds never. It costs twenty-five dollars to make one a Memorial Member in the Women's National Missionary Association.

Grace Vallentyne.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

* *
* **Better Institutes.** The educational standards are to be advanced at all of our institutes. There will be systematic work, leading in three years to a diploma. First institute (partly ours), Camp Hill Ala., June 19 to 28. Second, Barre, Vt , June 24 to 29. Others later. Send for literature. *
* *

REPORTS FROM ILLINOIS

The Secretary of the Illinois State Association, Miss Helen Line, has asked each superintendent for a monthly letter reporting activities in his local school. News items, suggestions and questions are demanded. From the replies she selects interesting and helpful items and includes them in her next monthly letter to superintendents.

Extracts from recent exchange letters give interesting facts in regard to activities in Illinois.

Table Grove makes an especial effort to have something different every Sunday in the opening service, making use of the suggestions given in the superintendent's note book. A high school girl serves as regular press reporter for the school. Sharpsburg has a library of helpful books of its teachers. Attendance at Marseilles has increased, partly due to the selection of a good teacher of the adult class. Lantern slides were used here for presenting the facts in regard to the Suffolk offering.

Peoria reports thirty two new members. On Nov. 30 the school reported a perfect attendance of 217. Special efforts for good attendance have been made during the month of February. Hoopeston has good Cradle Roll and Home Departments. Fifteen new members and 220 visitors are reported for this year.

In McHenry the youngsters sing well and take part in the opening service, being eager to do anything asked of them. Sycamore gives a party once a month, always with something unusual as a feature. On each birthday the child is given a gift or cake.

Avon has a promising men's class. The school is finding the slogans helpful. Clinton is going forward under the able leadership of Rev. Almira Cheney.

During Children's Week Stockton had the most posters of any school in town. The Star Class and Honor Roll system have been started since the first exchange letter. Monthly parties are reported, with those who have birthdays during the month attending as guests of honor.

Joliet is working especially on attendance and has each Sunday a long list of star classes. Attendance charts are also used. Supper is served before the monthly teachers meeting.

Galesburg did remarkably well on the Near East Relief. This is partly due to the fact that one of their own young women has charge of a large station. At Oak Park the minister has followed the plan of giving a talk to the children preceding the regular sermon in church.

Some of the questions asked and problems discussed give an insight into the needs of the average church school. What about successful teachers' meetings? St. Paul's, Chicago, gives its business into the hands of an executive committee and invites in a noted teacher, organizer or psychologist. St. John's, Joliet, follows its business meeting by a discussion of teaching problems.

What is a Star Class? A class which each week has perfect attendance. Should the superintendent have any other church responsibilities? Not so many that he neglects his Sunday school work. Yet it is well for him to be in close contact with other departments and organizations that he may link his work with theirs.

How can we get more people to work? We must begin at the bottom and train our young people so that they will naturally graduate into the workers' group. Then we must present Sunday school work to adults as a duty and a privilege, and make it as attractive as possible.

M. F. S.

Among Our Churches

Church News and Interests

PERSONAL

Rev. Hazel I. Kirk, who has been acting pastor at New Haven during the absence of Dr. T. A Fischer since last September, sails from New York for Naples by the S. S. Columbo, May 23, for a three months trip, six weeks of which will be a motor tour through Italy, Switzerland and France to Paris, where she will be joined by Mrs. H. K. Cummings of Orleans, Mass., and together they will make a six weeks trip through Belgium, Holland, England and Scotland.

George Inness, Jr., has written the "Life, Art and Letters of George Inness," published by the Century Company, and described as "a substantial and lively volume"—"the record of a temperament distinguished by an immense ardor joined to an immense conscientiousness."

Mrs. Norman Bridge of the Church of the Redeemer, Chicago, now living at Los Angeles, has accepted an election as trustee of Lombard College.

Mrs. Hutchinson, widow of the late Charles Hutchinson of Chicago, is making a tour of Spain in company with Mr. and Mrs. Martin Ryerson, also of Chicago.

Dr. James W. Vallentyne of Portland, Me., returned to Chicago for the wedding of his son April 29, and at that time removed his household goods to Portland.

Dr. J. M. Tilden, president of Lombard, was in Chicago April 28 on business of the college.

Miss M. Agnes Hathaway of Tokyo reached Chicago April 28, and is the guest of Dr. and Mrs. L. Ward Brigham. She later will visit the East.

Rev. Marion D. Shutter, D. D., of the Church of the Redeemer, Minneapolis, has been ill for a number of weeks, and the latest report we have received stated that there was no change in his condition. Rev. Ellsworth C. Reamon is carrying on the work of the church.

OUR HEADQUARTERS STAFF

At the first devotional service of the Middlesex Association of Young People's Christian Unions, which is the reorganized Mystic Valley League, Dr. Leroy W. Coons gave the address, taking for his subject, "Spiritual Housecleaning."

Miss Dorothy Hall spent several days in Brunswick, Maine, attending the Institute of Modern Literature at Bowdoin College.

California

Pasadena.—Rev. Carl F. Henry, pastor. Notwithstanding largely increased expenditures since coming into the new church the annual meeting in April found us with all bills paid and our indebtedness reduced in the amount of $6,000. Our Easter service was very inspiring. Twenty-eight were received into the church, only four of whom came from other churches. Nineteen were young people. Not the least enjoyable feature of the day to Mr. and Mrs. Henry was the presence of Mr. and Mrs. J. L. Sweet of Attleboro. The church school enrollment reached 193 on a recent Sunday—the highest in many years. Not one of this number is "inactive." All have been present within three weeks The people recently pledged $5,000 to pay for our beautiful chancel window, the most decorative feature of the church, and in a service on the afternoon of May 10 this window was dedicated to the memory of the late Dr. Norman Bridge.

Indiana

Logansport.—Rev. W C. Holmes, pastor. We are having good congregations at the morning services and we have received thirty-one new members into our fellowship. Some time ago, with the aid of the church, the Sunday school purchased a piano. During the present pastorate there have been some marked improvements in the church building, including a new furnace, installing a new electric lighting system, reconstruction of the dining hall, and the painting and papering of the parsonage. The church has also purchased a motion picture machine to be used at occasional Sunday evening services. Rev. W. C. Holmes has been made a member of the local Ministerial Association and is called upon almost weekly for addresses and lectures at local and near by civic gatherings The Indiana State Convention will meet here this fall.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. At the annual parish meeting, Monday evening, April 6, after an excellent supper served by the men, reports of the society and its auxiliaries were submitted, each showing splendid activities for the year, with all obligations met and memberships increased. The Palm and Easter Sunday services were marked by large congregations, beautiful floral decorations, special music and inspiring addresses by the pastor. Dr. Smith's subjects were, "A Deeper Meaning for Palm Sunday," and "Tuning in with Radiophone Station, LOVE," an Easter sermon. Both sermons were broadcast from Station WABI. On Easter Sunday evening at the communion and fellowship meeting forty-two persons were received into the church. The young people formed a good percentage of this number. Our church enrollment is now well over 400. The annual fellowship supper and reunion was held the following Thursday evening, with a large attendance. Greetings were read from absent members and fraternal greetings were offered personally by Rev. Mr. Fisher of Oldtown, who, with Mrs. Fisher, was among the out-of-town guests. The young people furnished the entertainment. On April 26 Mr. Edward J. Manning of the Bangor Theological Seminary supplied the pulpit in the absence of Dr Smith, who gave anniversary addresses for the I. O. O. F. in the towns of Bingham and Solon, Me., on that day. The participation of our church school in the neighborly contest for membership attendance, during April and May, with the Portland, Congress Square, church school, resulted in greatly increased attendance and membership and finally a well earned and friendly victory.

Massachusetts

North Orange.—Rev. C. F. McIntyre, pastor. Our annual parish meeting on May 5 brought out, instead of the ordinary eight or ten, a good part of the members. The attraction was a supper preceding the business meeting. The reports showed a prosperous year. Twelve names were added to the parish list. A recent sugar supper—an annual feature of this parish—was largely patronized, a good delegation coming from Athol and Orange. Last fall the pastor organized a club of young people from twelve to seventeen years of age, to help in church work. During the winter they have met bi-weekly, playing games and having short literary services. On May 2 they presented the comedy, "John Smith," to a good audience in parish hall Seven members of this club joined the church at Easter. Rehearsals are being held for "The Country School Marm" and this play will soon be given by the older actors of the society.

Worcester, All Souls.—Rev. Fenwick L. Leavitt, pastor. On Holy Thursday, a large number joined in the communion service and fourteen new members were received into the church. The young people held a sunrise song service on the steps of the church on Easter Sunday, followed by a devotional service inside. At 10.30 the church was filled. The large Easter offering received is to be used to repair the parsonage. In the evening the Sunday school presented the pageant, "Resurrection," under the direction of Mr. Albert R. Miller. Mrs. Miller, superintendent of the Sunday school, was the reader. Easter, April 12, this year marked the 28th anniversary of the marriage of Mr. and Mrs. Leavitt. April 10 was the 28th anniversary of our pastor's ordination into the ministry. All Souls people are rejoicing over the return of Mrs. Leavitt and Miss Mina after an

absence of eleven months spent in Rochester, Minn., where Miss Mina was a patient at the Mayo Brothers hospital.

Melrose.—Rev. Lester L. Lewis, pastor. Mothers' Day was observed in church and school. The morning sermon was "An Appreciation of Mothers." Ten young people joined the church. In the school a special service was used, arranged by Mrs. Victor A. Friend. If young people are the life of a church then this church is very much alive. The auxiliary organizations are all actively at work. The Comrades served their annual lobster supper to 225 people who enjoyed the good things to eat prepared by the men and the entertainment which followed. This completes the fourth year of this organization's history and the membership is now 122—and still growing. The Welfare Class and Clara Barton Guild have plays in preparation and the Young People's choir will present a cantata as a part of the Children's Day observance.

New York

Middleport.—Rev. Charles Clare Blauvelt, pastor. At the morning service on Palm Sunday two united with the church. In the afternoon the first every member canvass ever held in this church proved a big improvement over the old system of pledges taken at the annual parish meeting. The number of contributors and the amount subscribed were doubled. On Easter Sunday 250 were in attendance. One child was baptized, and seven adults united with the church, making a total of nine for Easter week. A collection of more than $200 was received. At a special parish meeting on April 28 the matter of building a parish house came up for final decision. By a unanimous vote the board of trustees was authorized to purchase the house and lot adjoining the church. The house will be used as the parsonage, and a parish house will be erected at the rear of the lot. Over $7,000 was pledged at the parish meeting with many more pledges yet to be received. It is planned to sell the present parsonage and Social Hall, which will add about $7,000 more. It is expected that the purchase of the property and erection of the parish house will represent an outlay of about $30,000. The church school is growing under the leadership of its superintendent, Mr. Norman Walters. The Young People's Christian Union is active and is working hard to win the efficiency cup for New York State.

Rhode Island

Providence, First.—Sunday, May 2, 1875, Rev. Henry I. Cushman preached his first sermon as pastor of this church. Sunday, May 3, 1925, he occupied the pulpit, taking for his text "Ye shall hallow the fiftieth year." A large congregation was present, and Rev. Charles P. Hall of Pawtucket brought to Dr. Cushman the greetings of the Rhode Island State Convention.

BOOK REVIEWS

(*Continued from page 24*)

their leaders. Nor can we expect the Protestant community as a whole will assume responsibility for the radical reconstruction of society implied in liberalism until the organizations directing educational policies and the text books that influence both teacher and the taught represent more adequately the purposes of liberal Christianity."

In his introduction to the book Professor Coe says, "This book is for those who appreciate painstaking educational diagnosis." The book will interest, however, others than students of religious education, for its appeal is primarily for a type of Christianity which is courageous enough to broaden its life and teaching so as to meet all human needs.

It is to be questioned whether or not the small number of quotations from a selected list of writers gives a fair picture of liberal Christianity. The material also is gathered from a limited field, and conclusions are based on comparatively few cases. While just criticism may be made along these lines, and there is much chance for disagreement both as to method and conclusion, the reading of the book will stimulate thought and challenge every earnest worker in the field of religious education to the highest type of service.

J. M. R.

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CHRISTENINGS

Previously reported, 97. Minneapolis, Minn., Tuttle, 3. Hornell, N. Y., 3. Total, 103.

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CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,469
Minneapolis, Minn., Tuttle	6
East Boston, Mass.	9
Worcester, Mass., All Souls	14
Logansport, Ind.	31
Hornell, N. Y.	3
Melrose, Mass.	10
Total	1,542

* *

IMPORTANT

Two notices, each accompanied by a request that it be inserted in the *Leaders* of May 9 and May 16, reached us *after* the issue of May 9 had gone to press. And it was not the fault of the postal service, they were not mailed early enough. An item intended for our news columns was so addressed that it appeared to be a personal letter to a member of the editorial staff, who happened to be away for a few days, so that it came very near not being opened in time to get in this paper. Another news item was addressed to the Literary Editor, who has charge of the book review department, but has nothing whatever to do with news or contributed articles. The letter was sent to him from the office and by him sent back to us. Contributions for the *Leader* are sometimes sent to the Secretary of the General Convention or to the State Superintendent.

Everything intended for publication in the *Leader* should be addressed to the Editor of the *Universalist Leader* or simply to the *Universalist Leader*. If it is important that it should appear in any particular issue it should reach us at least a week before the date of that paper.

* *

ALL THE CHURCH SHE HAS

April 7, 1925.

Dr. Harold Marshall:

Please find enclosed two dollars to continue my subscription to the *Leader* another year. The present year ends April 26, 1925.

I am in my ninetieth year and my eyesight is failing. I am the woman who gave her last hundred dollars to my church. It is where I belonged from 1853 to 1917. I am not able to attend the church now; I am too deaf. The *Leader* is all the church I have. It is very satisfactory to me. It is the best reading I have.

Success to the *Leader*,

Yours truly,

____ ____.

* *

DEATH OF W. O. JAMESON

William Otis Jameson, of Columbus, Ohio, president of the Ohio State Convention, died in his office, of heart failure, on Tuesday, May 5. Funeral services were held at the Masonic Temple on May 7.

* *

WORCESTER HONORS DR. TOMLINSON

Rev. Vincent E. Tomlinson, D. D., has been pastor of the First Universalist Church of Worcester for twenty-five years, and, on the evening of May 4, his parishioners and many other residents of Worcester joined in celebrating the anniversary. More than a thousand people gathered in the church. Congressman George R. Stobbs presided. Prayer was offered by Rev. Charles J. Burton, pastor of the South Baptist Church. Mayor O'Hara congratulated Dr. Tomlinson on the completion of his first twenty-five years as pastor of the church, spoke of the work he had done for the city, and characterized him as a "friend to man." Harry G. Stoddard spoke for those outside the Universalist church who wished to express their appreciation of him as a citizen. Dr. Shepherd Knapp, pastor of Central Congregational Church, described Dr. Tomlinson as "the rallying point of all denominations and the real religious leader of us all."

After the speaking an informal reception was held in the vestry. Dr. and Mrs. Tomlinson, Miss Ruth Tomlinson and Mr. and Mrs. Stobbs stood in the receiving line.

Arthur C. Comins, leaping upon a

table, made a few brief remarks explaining that his father was one of the trustees who had sent the call to Dr. Tomlinson twenty-five years ago, and that as a trustee of the church himself it was only proper that he should present to Dr. Tomlinson some little token of the esteem and love which the members held for him. He then gave the pastor a solid silver platter and sixteen $100 bills, saying that these were notes of introduction which had been signed by a man high in government circles and which Dr. Tomlinson might use when he visited the Holy Land next winter. To Mrs. Tomlinson, lest she mislay the platter, a watch was given. Miss Tomlinson was given a bouquet of flowers. The pastor started to speak, but Harry G. Stoddard begged leave to interrupt and said that he had just received an envelope from Dr. Tomlinson's friends outside the church, and passed it to him. It contained a $1,000 bill. Dr. F. D. Hart, on behalf of the Worcester County Tufts Club, then presented him with $25 in gold. When Dr. Tomlinson was allowed to speak he told them that there were two ways to get rid of an old pastor and get a new minister, one was to let him go and the other was to put a new heart in him.

"Twenty-five Years in the Life of Our Church," was the subject of Dr. Tomlinson's sermon, May 3. There was a special musical program by the choir, assisted by the Imperial quartet, and the church was decorated with the many floral tributes sent by friends of all denominations and sects. Many friends of Dr. Tomlinson who are members of other churches attended the service.

The *Worcester Telegram*, in an editorial about the anniversary, said of Dr. Tomlinson that he "doubtless comes to his twenty-fifth anniversary in the pastorate of the First Universalist Church with the knowledge that for twenty-five years not only in but out of his pulpit he has been a helpful, useful citizen of this community. . . . There is probably no leading citizen of this town who commands public esteem and regard in greater degree than does Dr. Tomlinson."

* *

HISTORIC PAGEANT AT QUINCY, MASS.

The historic pageant to be given at Quincy, Mass., throughout her 300th Anniversary Week, promises to be one of the most magnificent ever held in the state.

A cast of 1,500, a chorus of 500 and 200 trained dancers will take part in the celebration. The pageant is a careful review of the outstanding events in Quincy's history from the time Captain Wollaston first landed in Merry Mount in 1625, to the present day The part Quincy played in the Revolutionary and Civil Wars, the development of the granite quarries, the reception of her foreign-born to citizenship, and the heritage Quincy gives her citizens from other lands are carefully portrayed.

The 300th Anniversary Week of the historic Massachusetts town, where two Presidents of the United States were born, will be held from June 7 to 13 inclusive. The pageant will be given the evenings of June 9, 10, 11 and 13, and the afternoon of June 11. In addition to the pageant a monster parade will be given Saturday afternoon, June 13, with United States military and naval bodies in line, officers and sailors of the Argentine battleships, magnificent floats and richly decorated automobiles. An elaborate fireworks display with many set-pieces will be given Friday, June 12.

* *

ATTENTION! SUNDAY SCHOOL SCHOLARS!

The enrollment list is now open for boys and girls between the ages of fourteen and eighteen to compete in the

Five Year Program Essay Contest

Subject of essay: "My Church and the Five Year Program."

Length of essay: Not less than five hundred nor more than a thousand words.

Registrations must be sent *not later than June* 15, 1925, to

The National Laymen's Committee,
174 *Newbury St.,*
Boston, Mass.

* *

NOTES FROM GEORGIA

Mrs. John W. Rowlett

Leaving Atlanta southbound the woods are a riot of color. The red of the maple, the white feathery blossom of the wild plum and the snowy white of the beautiful dogwood are everywhere in evidence. The peach blossoms have gone, but the delicate pink apple blossoms and the beautiful and fragrant wild crabapple have taken their place in the wonderful panorama of nature as it flits by my train window.

How hard it is to realize that the cold weather has been so recent. I reach Thomasville, my destination, after dark, but the morning reveals the beauty of that lovely Southern city, which is well named "The City of Roses." My charge, Pine Park, lies some ten miles distant from Thomasville. Sunday morning two motor car loads left the home of that loyal and hospitable Universalist, Mrs. Carrie Chastain, the daughter of William and Angie White, who were pioneers in our cause. Mr. White has "crossed the bar," but Mrs. White is still an inspiration and guide and, although seventy-nine years of age, has never missed a service in the little church there during my entire ministry.

For several miles we traversed a road the fences on either side of which were covered with the Cherokee rose in full bloom. We soon arrived at the little church built in the midst of a virgin pine forest, the gift of Mr. D. P. Ward, for whose loyalty and service too much could not be said. This church was built in the days of Dr. Shinn's pilgrimages to the South.

We found on our arrival autos, wagons and other vehicles on the ground, bringing quite a large congregation, in fact the largest that I have ever had the pleasure of preaching to in this community.

The services of the morning over, a feast of good things was spread under the pines. After an hour or two of social intercourse we again assembled in the church for an afternoon service.

After the services were over, to which many had traveled miles, we all turned our faces homeward very grateful in our heart for the privilege of serving this little band of isolated Universalists in South Georgia.

I had the pleasure of meeting on the train our State Superintendent, Rev. J. M. Rasnake, who was on his way to Americus. There has been no service held at this place for several years, and it is Mr. Rasnake's good fortune to get this church again in line.

* *

MIDSUMMER CONFERENCE FOR MINISTERS

The fifth annual Mid-Summer Conference for Ministers and Religious Workers will be held at Union Theological Seminary, New York City, from July 6 to 17. A general fee of $10 will be charged for attendance upon the conference, and accommodations in the seminary dormitory will be provided to the extent of the available space, without charge. Applications should be addressed to Rev. Arthur L. Swift, Jr., Director of the Mid-Summer Conference, at the seminary, not later than the first of July.

The lectures are arranged in series of five on the following subjects: "The Psychoanalytic Approach to Pastoral Problems," Dr. Thaddeus Hoyt Ames, formerly instructor in Neurology, College of Physicians and Surgeons; "The Law, the Prophets and the Gospel," Prof. Kemper Fullerton of the Oberlin School of Theology; "Christianity and the Race Problem," Prof. P. O'Connell, of Morgan College, Baltimore; "The Religion of Paul," Prof. James Everett Frame; "The Roots of Religion in the Human Soul," Prof. John Baillie of Auburn Theological Seminary; "The Work of the Minister," Prof. Henry Sloane Coffin.

Notices

ILLINOIS FELLOWSHIP COMMITTEE

The Committee of Fellowship of the Illinois Convention will meet on Friday, May 29, at 4 p. m., at the Church of the Redeemer in Chicago, to examine Miss Helen Line and Mr. Bert Case as to their fitness in purpose, character and abilities for the ministry of the Universalist Church. The examination will be public.

Lewis B. Fisher, Secretary.

* *

IOWA FELLOWSHIP COMMITTEE

Rev. George Wood has been transferred to North Carolina.

O. G. Colegrove, Secretary.

W. U. M. S. OF MASSACHUSETTS

Official Call

The fortieth annual meeting of the Woman's Universalist Missionary Society of Massachusetts will be held in the Universalist church, Salem, on Wednesday, May 20, 1925, at 10 a. m., for the election of officers for the ensuing year, and for the transaction of such other business as may legally come before the meeting.

Annie B. Coburn, Recording Secretary.

Each Mission Circle and each Senior Clara Barton Guild in Massachusetts is entitled to one delegate for every ten members, or fractional part thereof, besides the president and secretary, who may be delegates *ex officio*. Each Junior Clara Barton Guild is entitled to one delegate for every twenty members or fractional part thereof, beside the president and secretary, who may be delegates *ex officio*.

* *

W. U. M. A. OF RHODE ISLAND

The annual meeting of the Women's Universalist Missionary Association of Rhode Island will be held with the Woonsocket Circle Wednesday, May 20, 10.45 sharp. Luncheon 50 cents (at one o'clock). All women are cordially invited.

Proposed change in our By Laws to read:

Meetings

Article V, Section I

The Annual Meeting of this Association for the hearing of reports, the election of officers, and the transaction of other business, *shall be held in the third week in May.*

Ada M. Presbrey.

* *

INDIANA FELLOWSHIP COMMITTEE

Rev. W. O. Bodell has been transferred to the Iowa Convention and Rev. Arthur McDavitt's transfer from Wisconsin accepted.

Roy Moseley, Secretary.

* *

MASSACHUSETTS STATE CONVENTION

The sixty-sixth annual session of the Massachusetts Universalist Convention will be held in the First Universalist Church, Rust St., Salem, May 20-21, 1925, convening at 7 p. m., on Wednesday.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention . . . of life-members resident in the state, of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent; and of the officers of the Convention."

Leroy W. Coons, Secretary.

Invitation

The First Universalist Church of Salem cordially invites the Universalists of Massachusetts to the annual sessions of the Convention.

Those who wish entertainment must write to Rev. L. C. Nichols, 28 Barr Street, Salem, stating whether they wish to stay one, two or three nights. Lodging and breakfast will be provided free.

Tickets for the banquet on Thursday night will cost $1.25 and all reservations will close on Wednesday noon of the day before the banquet. Tickets may be reserved by writing Mr. Henry Edwards, 179 Federal St., Salem.

* *

PENNSYLVANIA STATE CONVENTION

The ninety-fourth annual session of the Pennsylvania State Convention will be held in the Raymond Memorial Church, Scranton, June 23, 24, 25. The delegates will convene for the opening session at 10 a. m. June 23. At this session the Convention officers will make their reports, the new officers for the year will be elected, and any other business transacted that may legally come before this meeting.

H. E. Benton, Secretary.

Invitation

The Raymond Memorial Church extends a cordial invitation to all delegates to enjoy its hospitality during this Annual Get-together. Lodging and breakfast will be furnished by the church to all who so desire. Hotels and restaurants are within easy reach of the church. It will facilitate the work of our committee if requests of visiting delegates are sent in advance. They may be addressed to the undersigned, and he will turn them over to the Committee.

A hearty welcome awaits all comers.

William H. McGlauflin, Pastor.
823 Sunset St., Scranton, Pa.

* *

MINISTERS' DAY AT SYRACUSE

In connection with the General Convention at Syracuse Ministers' Day will be observed Tuesday, Oct. 20.

The program for this day is to be arranged by the following committee: Rev. F. W. Perkins, D. D., Lynn, Mass., chairman; Rev. L. W. Coons, D. D., Boston, Mass.; Rev. Hal T. Kearns, Baltimore, Md.; Rev. W. H. Macpherson, Joliet, Ill.; Rev. W. W. Rose, Rochester, N. Y.

Any one desiring to present suggestions to this committee should send them to the chairman, Dr. Perkins, 15 Wolcott Road, Lynn, Mass.

* *

IOWA UNIVERSALIST CONVENTION

The annual meeting of the Iowa Universalist Convention will be held in Mitchellville, Wednesday and Thursday, June 17 and 18. Friends of the faith will be welcomed for all sessions. Dr. Lowe, General Superintendent, and Dr. Tilden, president of Lombard, will be speakers.

O. G. Colegrove, Secretary.

* *

UNIVERSALIST HISTORICAL SOCIETY

The 91st annual meeting will be held on Tuesday, May 19, 1925, at 2 p. m., at the Salem (Mass.) Universalist church.

Following the reading of annual reports, the election of officers and new members, and other business, Mr. S. Winthrop St. Clair, architect, will speak on New England Church Architecture Early in the Nineteenth Century, and especially of the Salem church and Winchester (1803) church.

Mrs. Marietta B. Wilkins will speak on Pioneer Universalists in Salem.

The public is invited to the meeting.

Applications for annual membership ($1) or life membership ($25) should be made to the secretary.

Hosea S. Ballou, President.
Vinton A. Sears, Secretary,
53 State St., Boston, Mass.

* *

MEMORIAL SERVICE

The annual Memorial Service, in memory of Universalist ministers, will be held at Mt. Auburn Cemetery, Cambridge, Sunday, May 31, at 3.30 p. m.

From Harvard Square take any Watertown, Waverly or Hood's Loop car, and get off at the cemetery gate. The service will be held at the Sphinx.

George H. Thorburn, Jr.,
Devotional Superintendent State Y. P. C. U.

* *

DOOLITTLE HOME

The Doolittle Universalist Home for Aged Persons, Inc., at Foxborough, Mass., will hold its tenth annual Donation Day at the Home, on June 2, 1925.

Please save the date and watch for further announcements.

Helen W. Rice, Clerk.

* *

CHESHIRE ASSOCIATION

The ninety-first annual session of the Cheshire Association of Universalist Churches will be held at Hinsdale, N. H., Thursday, June 11, Rev. M. L. Cutler of East Jaffrey presiding.

Organization of the Association at 10.15 a. m. will be followed by a Conference on Methods, led by Rev. Edgar R. Walker of Winchester, topic, "The Social Life of the Church." Rev. George F. Fortier, Superintendent of Churches for the New Hampshire and Vermont Conventions, will speak, being invited to make such reports and suggested as to financial matters and the Five Year Plan as he thinks best. The ladies of the Hinsdale church will serve luncheon in the afternoon and there will be a short devotional service, a brief conference on methods of Sunday school work and an address by Rev. Edwin P. Wood, pastor of the Brattleboro, Vermont, and Hinsdale churches. The final business meeting and election of officers will follow and Miss Doris A. Swett, student pastor of the church at West Chesterfield, will deliver the occasional sermon. The meeting will close with the communion service.

* *

OFFICIAL CALL

The Massachusetts Sunday School Association will meet for its annual convention at 10 a. m. on Tuesday, May 19, 1925, in the Salem Universalist Church, for the transaction of business, the election of officers and the hearing of annual reports and addresses on matters of interest to the workers and friends of our schools. The Sunday schools of Massachusetts are urged to be represented by large delegations.

Ida Oliver Crocker, Secretary.

* *

SABBATH SCHOOL UNION

Annual Meeting

The annual meeting of the Universalist Sabbath School Union will be held on Wednesday, May 27, at the West Somerville Universalist Church.

Supper will be served at 6 p. m. sharp.

Annual business meeting will follow the supper. Annual reports, election of officers and the proposed change of By-Laws will be voted on.

The speaker for the evening will be Rev. Erwin L. Shaver, New England Secretary of the Congregational Society.

To reach the church, take a Clarendon Hill, Highland Avenue, car from Lechmere Square; allow three-quarters of an hour; or take a train from North Station to West Somerville at 5.23 p. m. (Daylight Time).

* *

DENOMINATIONAL CALENDAR

1925:
- September 27, Rally Day.
- October 18, Laymen's Sunday.
- November 1, All Souls Sunday.
- November 8, Japan Sunday.
- November 22, Thanksgiving Sunday.
- December 20, Christmas Sunday.

1926:
- January 31, Young People's Sunday.
- February 21, First Sunday in Lent.
- April 4, Easter Sunday.
- April 25, Women's Day.
- May 9, Mother's Day.
- May 30, Memorial Day.
- June 13, Children's Day.

Obituary

Mrs. P. A. Locke

Mrs. Emma McSparren Locke, wife of P. A. Locke, died March 19 at her home in Erie, Pa., at the age of sixty-eight.

Mrs. Locke was prominent in local social and charitable work, and was known especially for her interest in the Home for the Friendless, for which she served as manager for many years. She was for a number of years vice-regent of the D. A. R. Mrs. Locke has been a life-long Universalist and was an enthusiastic member and worker in the old Universalist church of Erie. Of late she has been associated with the Universalist church at Girard.

Mrs. Locke was the daughter of Clark McSparren. She received her education at the old Erie Academy and Buchtel College, Akron, O. She is survived by her husband, two nieces, Miss Gertrude McSparren, who has made her home with Mrs. Locke for many years, and Grace McSparren of Marshall, Va., and two nephews, Charles McSparren of Long Island, N. Y., and Clark McSparren of Elizabethtown.

Funeral services were held at the home, March 21, Rev. Herbert H. Graves of Girard, Pa., officiating. Interment was made in Erie cemetery.

Mr. Franklin P. Outlaw

Mr. Franklin P. Outlaw died April 16 at his home in Long Island, New York. He was seventy-five years of age, and had been in failing health for more than a year. The body was taken to Kinston, N. C., his old home, for burial Sunday, April 19. Services were held in the Church of the Eternal Hope, Rev. George Wood, of the Kinston church, and Rev. Harry L. Canfield of Greensboro taking part. Mr. Outlaw's wife, Mrs. Ella Gray Outlaw, six daughters and one son survive him.

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Jan26 Rev.Charles.Wendte The UnitScholor the Ministry

Crackling

The little country parish near a famous ocean resort was having "supplies," as they called visiting ministers. On one Saturday they learned that the expected preacher could not come. They were sore bestead, but they heard of the sojourn of a very distinguished doctor of divinity at the hotel by the sea, and with some misgivings appointed the stoutest member of their committee to invite the noted preacher to occupy the pulpit. He received the committeeman with graciousness, and to the latter's surprise and joy accepted. The committeeman, wishing to round out the happy transaction, remarked, 'You know, Doctor, we would have been satisfied with a poorer preacher, if we could have got one."—*Christian Register.*

* *

Alice had learned the story of Columbus at school, and was telling it to her mother.

'An' his ships were named the Nina, the Pinta, and—and"—

"Santa Maria," prompted her mother.

'Yes, and the queen's name was—was"

"Isabella," suggested the mother.

"Mother," demanded Alice, with sudden suspicion, "have you ever heard this story before?"—*Western Christian Advocate.*

* *

The palm for absent-mindedness can probably be awarded to a certain learned German professor.

One day he noticed his wife placing a large bouquet on his desk.

"What does that mean?" he asked.

"Why!" she exclaimed, "don't you know this is the anniversary of your marriage?"

"Ah, indeed, is it?" said the professor. "Kindly let me know when yours comes round and I will endeavor to reciprocate the favor."—*Congregationalist.*

* *

He: "Now, I want to show you how to change gears.'

She: "O Jack, let's not change them—they are just right as they are."—*Judge.*

* *

Mr.: "The prettiest women always marry the biggest fools."

Mrs.: "Try your flattery on somebody else."—*The American Legion Weekly.*

* *

Judge: 'Why did you run down this man in broad daylight on a perfectly straight stretch of road?"

Prisoner: "Your Honor, my windshield was almost totally obscured with Safety First stickers."—*Ohio Northern Review.*

* *

He: "Know anything about India?"

Him: "Delhi is the word you want. I solved that one last night."—*Exchange.*

* *

Salesman: "And what kind of horn would you like, sir? Do you care for a good loud blast?"

Haughty Customer: "No; I want something that just sneers."—*Punch.*

The Five Year Program

National Laymen's Committee

There are eighty-five churches on our Honor Roll to-day, representing a total amount pledged *for one year* of $58,414. *Your* church ought to be included in the first hundred.

THE HONOR ROLL

Baltimore, Md.
Waltham, Mass.
Tarpon Springs, Fla.
Mount Pleasant, Iowa
Central Square, N. Y.
Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
Hartford, Conn.
Lynn, Mass.
Fork Ridge, W. Va.
Standing Stone, Penn.
Freeport, Maine
Augusta, Maine
Greenville, Ohio
Andover, Maine
Divine Paternity, New York City
Little Hocking, Ohio
Woodstock, Vt.
Miami, Florida
Methuen, Mass.
Wellsburg, Penn.
Rumford, Maine
Williamsville, Vt.
Washington, D. C.
Olive Branch, Ohio
Caledonia, Ohio
Quincy, Mass.
Kingsley, Penn.

Exeter, Maine

Medford Hillside, Massachusetts

Newark, New Jersey

Here is what Dr. H. R. Rose of Newark, New Jersey, has to say about our proposition:

"Newark has taken this Program of the General Convention seriously and stands ready to back our Trustees in their task of raising the money and putting the fourfold Program in effect completely and immediately.

"The demand is a reasonable one, if our beloved denomination is to live and grow. The duty of raising the money is squarely up to the loyalty of every one of our clergymen. I am sure that they can do it, if they will ask their people in the right way and *now*. We asked our people for personal contributions and they gave the $2,200 with cheerfulness and then added $1,000 for our own special local purposes as an Easter Offering."

Compare the attitude of this church with that of the churches which are still quibbling over one unpopular part of the Program, or are unwilling to make an effort to increase their revenues with the aid of the National Laymen's Committee. The attitude of the Newark church should be that of every church in our denomination.